THE GREATEST STORIES EVER TOLD

FOR YOUNG AND OLD

Rev. Jesse Lyman Hurlbut, D.D.

THE GREATEST STORIES EVER TOLD

Telling in Simple Language and in Story Form the Great Truths and Important Lessons of the Bible

One Hundred and Ten Stories

Each Complete in Itself, and Together Forming a Connected Narrative of the Holy Scripture

By REV. JESSE LYMAN HURLBUT, D.D.

Author of "Teacher Training Lessons," "Studies in Old Testament History," "Studies in the Four Gospels," "From Saul to Solomon," etc., etc.

Profusely Illustrated

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INTRODUCTION.

THE PURPOSE AND PLAN OF THIS BOOK.

SOME years ago, the editor of an English magazine sent a communication to "the hundred greatest men in Great Britain" asking them this question: "If for any reason you were to spend a year absolutely alone, in a prison for instance, and could select from your library three volumes to be taken with you as companions in your period of retirement, please to inform us what those three books would be." The inquiry was sent to peers of the realm, prominent leaders in politics, judges, authors, manufacturers, merchants, gentlemen of leisure—men who would represent every aspect of successful life. In the answers it was found that ninety-eight of the hundred men named "The Bible" first on the list of the three books to be chosen.

The Most Popular Book in the World.

If from the middle class of society, instead of the highest, another hundred names were taken at random, requiring only character and not greatness, the proportion of those who would name the Bible as the most desirable book in all literature would be almost, perhaps quite, as large. And if one should ask the same question of a hundred moral honest

people in the lower walks of life—workingmen and housewives in humble homes,—the answer from the largest number would still be "The Bible." There is no other book in all the world which commands annually a circulation of ten million copies, in order to supply the demand for it in every land and in every language. Choose if you please the new novel that last year sold the largest number of copies, and you will find during the same year more than ten times the number of Bibles were sold. And three years from now, when the new novel will be old, forgotten, and no longer in demand, there will again be ten million Bibles in three hundred and twenty-five languages printed and bound and sold in a year!

A book which stands in such honor as the Bible no one can afford to neglect. It is everywhere quoted, referred to, written about, preached from, and every one who would be considered as intelligent must have some acquaintance with it. And the time when one can most readily obtain a familiarity with the Bible is in early life. Those who in childhood learn the Story of the Bible are fortunate, for they will never forget it. Wise parents tell the Stories of the Bible to their little children, and both parents and children find them the most fascinating of all stories. "David and Goliath" is more interesting than "Jack, the Giant Killer;" "Joseph and His Brothers" will compare favorably with "Whittington, Lord Mayor of London;" the battles of Joshua and David are as wonderful as those of "King Arthur and the Table Round." The Bible is a veritable "Arabian Nights" of entertainment when parents are themselves familiar with the stories and

To Tell a Story One Must Know it.

know how to tell them. No book is so delightful to children as the Bible.

But the parents who are not thoroughly informed, or who do not possess the great gift of story-telling, find difficulties in the path of teaching the contents of the Bible to their children. Here is a great Book with masses of matter interesting only to students, as history, genealogy, details of law and customs of worship, psalms, prophecies, proverbs, epistles —how shall a selection be made appropriate to childhood? There are Oriental forms of speech, antiquated, unfamiliar, sometimes unacceptable to the taste of the age. The Stories of the Bible must be chosen with care, some statements must be explained, and some allusions must be omitted. There is need of a "Child's Bible," if children are to be interested in the Book of Books.

What we Aim to Do in this Book.

The writer of this work has been for many years a Bible student, a Bible teacher and a helper through the press, of many who are instructing the young in the Bible. He has long felt the need of a Book of Bible Stories, different in some respects from any work that has yet appeared. With this conviction he has undertaken the preparation of this work, which after patient labor and many revisions is now submitted to the public. In its purpose and plan its distinguishing features are the following:

1. The aim has been not merely to make a selection of the most striking and interesting among the stories contained in the Bible, but to tell all the principal stories in their connected order, and in such relation with each other as to form

a continuous history. Whoever reads this book will find in it not only "Stories from the Bible," but also the "Story of the Bible" in one narration. He will follow the current of Scripture history and biography.

2. This Bible Story, though continuous and connected, is arranged in the form of a series of Stories, each independent of all the others and treated separately. Every Story has its title; and an effort has been made to give to each a striking title, one that will arrest the young reader's attention. A child or a parent who might hesitate in undertaking to read through the history in the Bible, may open almost at random and find a Story. Here are one hundred and ten Bible Stories, each one complete in itself, while together combining to form one narrative. And with each Story is named the place where it may be found in the Bible.

One Story out of many Stories.

3. Special care has been given to the language of this book. I have endeavored to make it childlike without making it childish. Every word has been carefully chosen and there are few words in these Stories which a child of ten years old will not readily understand. Whenever it has been found necessary to introduce any word outside the realm of childhood, as "altar," "offering," "tabernacle," "synagogue," "centurion," etc., it is carefully explained, not once only, but a number of times, until it becomes familiar. Doctrinal and technical terms have been everywhere excluded, and in place of them plain, familiar words have been given.

4. Inasmuch as the book is designed to lead the young reader to the Bible itself, and not away from it, the language

of the Bible, or a language somewhat like that of the Bible, has been employed. For the same reason I have refrained from adding to the Bible record any imaginary scenes or incidents or conversations. I wish every child who hears this book read to feel instinctively that it is *the Bible*, and not a fairy-tale, to which he is listening. When he grows older and reads these Stories himself for the first time in the Bible itself, I would not have him feel that he has been misled, or taught that which is not contained in the Word of God. The Bible stories are made plain, but they are not rewritten or changed.

The Bible Story and That Only.

5. In my opinion many books for children containing stories from the Bible are greatly marred by the evident attempt to interject a body of divinity into them, to make them teach doctrines which may be right or may be wrong, but are not stated nor hinted in the Scripture stories. Some excellent works have occupied much space here and there in trying to put into childlike language and to connect with Bible stories the deepest and most mysterious doctrines, which theologians find hard to understand. Others contain many moral reflections and applications which may be useful, but are not contained in the text of the story. I have sought to explain what needs explanation, but to avoid all doctrinal bias, and not to be wise above what is written. Only in a few instances where the New Testament warrants a spiritual interpretation of the Old Testament story has an application been given, and then in the simplest and fewest words. It is my confident hope that all denominations of Christians may feel at home in the pages of this book.

6. In the management of the material, the paragraphs are short, and according to the modern manner the conversations are generally printed in separate paragraphs. The results of recent knowledge in Bible lands and Bible history are used as far as is suitable in a book for children. Where the Revised Version is a manifest improvement upon the Old Version, it has been followed, as bringing the reader a step nearer to the thought of the Biblical writers.

7. Many of the engravings have been designed expressly for this book, and both the subjects for illustrations and the pictures themselves have been prepared with great care. The publishers have not allowed, in the book, scenes of blood or such as would be repulsive to people of taste. There is a realism in some modern views of Oriental manners and customs, which may be accurate, but is not pleasing and does not promote reverence. We have sought for pictures representing action and life, rather than those of ruined cities and squalid modern villages which may represent the Holy Land of to-day, but give no conception of the country and its people in Bible times. The pictures and the stories with them are designed to make the Word of God real to the young people who read these pages.

A Book of Pictures.

In the hope that this book may be an aid to parents and teachers in imparting Bible truth, and to children in learning it, with an earnest desire to increase the interest in the Sacred Narrative, these pages have been prepared and are sent forth into the world.

Isaac Lyman Hurlbut

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Stories from the Old Testament

Story One.

THE STORY OF A BEAUTIFUL GARDEN.

Genesis i: 1, to iii: 24.

THIS great round world, on which we live, is very old, so old that no one knows when it was made. But long before there was any earth, or sun, or stars, God was living, for God never began to be. He always was. And long, long ago, God spoke, and the earth and the heavens came. But the earth was not beautiful as it is now, with mountains and valleys, rivers and seas, with trees and flowers. It was a great smoking ball, with land and water mingled in one mass And all the earth was blacker than midnight, for there was no light upon it. No man could have breathed its air, no animals could walk upon it, and no fish could swim in its black oceans. There was no life upon the earth.

While all was dark upon earth, God said, "Let there be light," and then the light began to come upon the world. Part of the time it was light, and part of the time it was dark, just as it is now. And God called the dark time Night, and the light time Day. And that was the first day upon this earth after a long night.

Then at God's word, the dark clouds all around the earth began to break, and the sky came in sight, and the water that was in the clouds began to be separate from the water that was on the earth. And the arch of the sky which was over the earth God called Heaven. Thus the night and the morning made a second day.

Then God said, "Let the water on the earth come together in one place, and let the dry land rise up." And so it was. The water that had been all over the world came together, and formed a great ocean, and the dry land rose up from it. And the great water God called Sea, and the dry land he named Earth: and God saw that the Earth and the Sea were both good. Then God said, "Let grass

and trees, and flowers, and fruits, grow on the earth." And at once the earth began to be green and bright with grass, and flowers, and trees bearing fruit. This made the third day upon the earth.

Then God said, "Let the sun, and moon, and stars come into sight from the earth." So the sun began to shine by day, and the moon and the stars began to shine in the night. And this was done on the fourth day.

And God said, "Let there be fishes in the sea, and let there be birds to fly in the air." So the fishes, great ones and small, began to swim in the sea; and the birds began to fly in the air over the earth, just as they do now. And this was the fifth day.

Then God said, "Let the animals come upon the earth, great animals and small ones; those that walk and those that creep and crawl on the earth." And the woods and the fields began to be alive with animals of all kinds. And now the earth began to be more beautiful, with its green fields and bright flowers, and singing birds in the trees, and animals of every kind walking in the forests.

But there were no people in the world—no cities nor houses and no children playing under the trees. The world was all ready for men and women to enjoy it: and so God said, "I will make man, to be different from all other animals. He shall stand up and shall have a soul, and shall be like God; and he shall be the master of the earth and all that is upon it."

So God took some of the dust that was on the ground, and out of it he made man; and God breathed into him the breath of life, and man became alive, and stood up on the earth.

And so that the man whom God had made might have a home, God planted a beautiful garden on the earth, at a place where four rivers met. Perhaps we might rather call it a park, for it was much larger than any garden that you have ever seen, for it was miles and miles in every direction. In this garden, or park, God planted trees, and caused grass to grow, and made flowers to bloom. This was called "The Garden of Eden," and as in one of the languages of the Bible the word that means "garden," or "park," is a word quite like the word "Paradise," this Garden of Eden has often been called "Paradise." This garden God gave to the man that he had made; and told him to care for it, and to gather the fruits upon the trees and the plants, and to live upon them. And God gave to the first man the name Adam: and God brought to Adam

the animals that he had made, and let Adam give to each one its name.

But Adam was all alone in this beautiful garden. And God said, "It is not good for man to be alone. I will make some one to be with Adam, and to help him." So when Adam was asleep, God took a rib from Adam's side, and from it God made a woman; and he brought her to Adam, and Adam called her Eve. And Adam and Eve loved one another; and they were happy in the beautiful garden which God had given them for a home.

ADAM AND EVE IN THE GARDEN OF EDEN.

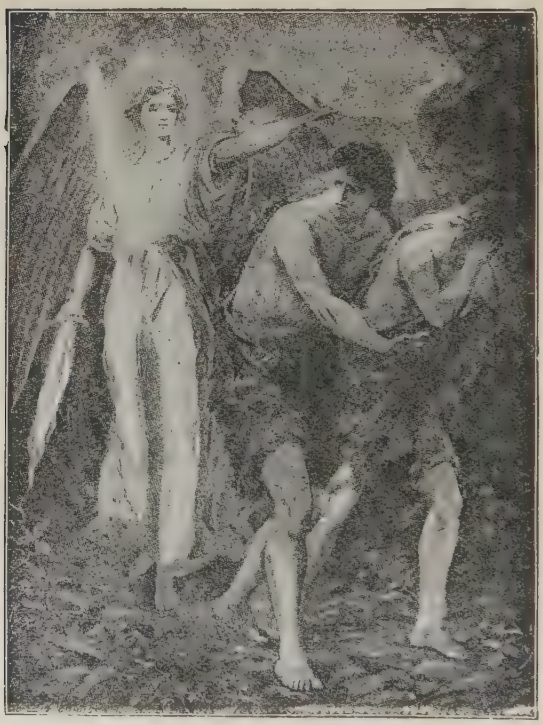
Thus in six days the Lord God made the heavens and the earth and the sea, and all that is in them. And on the seventh day God rested from his work.

For a time, we do not know how long, Adam and Eve were at peace in their beautiful garden. They did just as God told them to do, and talked with God as a man would talk with his friend; and they did not know of anything evil or wicked. It was needful for Adam and Eve to understand that they must always obey God's commands. So God said to Adam and Eve:

"You may eat the fruit of all the trees in the garden except one. In the middle of the garden grows a tree, with fruit upon it that you must not eat and you must not touch If you eat of the fruit upon that tree, you shall die."

Now among the animals in the garden there was a snake: and this snake said to Eve, "Has God told you that there is any kind of fruit in the garden, of which you are forbidden to eat?"

And Eve answered the snake, "We can eat the fruit of all the trees except the one that stands in the middle of the garden. If we eat the fruit of that tree, God says that we must die."



ADAM AND EVE SENT OUT INTO THE WORLD.

Then the snake said, "No, you will not surely die. God knows that if you eat of the fruit of that tree, you will become as wise as God himself, for you will know what is good and what is evil."

Eve listened to the snake, and then she looked at the tree and its fruit. As she saw it, she thought that it would taste good; and if it would really make one wise, she would like to eat it, even though God had told her not to do so. She took the fruit, and ate it; and then she gave some to Adam, and he too ate it.

Adam and Eve knew that they had done wrong in not obeying God's words: and now for the first time they were afraid to meet God. They tried to hide themselves from God's sight among the

trees of the garden. But the Lord God called and said, "Adam, where are you?" And Adam said, "Lord, I heard thy voice in the garden, and I was afraid, and I hid myself."

And God said, "Why were you afraid to meet me? Have you eaten the fruit of the tree of which I told you that you must not touch it?" And Adam said, "The woman whom thou gavest to be with me, she gave me some of the fruit, and I ate it."

Then God said to the woman, "What is this that you have done?" And Eve said, "The snake told me that it would do me no harm if I should eat the fruit, and so I took some of it and ate it."

Then the Lord God said to the snake, "Because you have led Adam and Eve to do wrong, you shall no more walk as do other animals; you shall crawl in the dust and the dirt forever. You shall hate the woman, and the woman shall hate you. You shall try to kill her and her children, and her children's children forever, and they shall try to kill you."

And the Lord God said to the woman, "Because you led your husband to disobey me, you shall suffer and have pain and trouble all the days of your life."

And God said to Adam, "Because you listened to your wife when she told you to do what was wrong, you too must suffer. You must work for everything that you get from the ground. You will find thorns and thistles and weeds growing on the earth. If you want food, you must dig and plant and reap and work, as long as you live. You came out from the ground, for you were made of dust, and back again into the dust shall your body go when you die."

And because Adam and Eve had disobeyed the word of the Lord, they were driven out of the beautiful Garden of Eden, which God had made to be their home. They were sent out into the world; and to keep them from going back into the garden, God placed his angels before its gate, with swords which flashed like fire.

So Adam and his wife lost their garden, and no man has ever been able to go into it from that day.

Story Two.

THE FIRST BABY IN THE WORLD, AND HIS BROTHER.

Genesis iv : 1 to 18.

O Adam and his wife went out into the world to live and to work. For a time they were all alone, but after a while God gave them a little child of their own, the first baby that ever came into the world. Eve named him Cain; and after a time another baby came, whom she named Abel.

When the two boys grew up, they worked, as their father worked before them. Cain chose to work in the fields, and to raise grain and fruits. Abel had a flock of sheep and became a shepherd.

While Adam and Eve were living in the Garden of Eden, they could talk with God, and hear God's voice speaking to them. But now that they were out in the world, they could no longer talk with God freely, as before. So when they came to God, they built an altar of stones heaped up, and upon it they laid something as a gift to God, and burned it, to show that it was not their own, but was given to God, whom they could not see. Then before the altar they made their prayer to God, and asked God to forgive their sins, all that they had done that was wrong; and prayed God to bless them and do good to them.

Each of these brothers, Cain and Abel, offered upon the altar to God his own gift. Cain brought the fruits and the grain which he had grown; and Abel brought a sheep from his flock, and killed it and burned it upon the altar. For some reason God was pleased with Abel and his offering, but was not pleased with Cain and his offering. Perhaps God wished Cain to offer something that had life, as Abel offered; perhaps Cain's heart was not right when he came before God.

And God showed that he was not pleased with Cain; and Cain, instead of being sorry for his sin, and asking God to forgive him, was very angry with God, and angry also toward his brother Abel. When they were out in the field together, Cain struck his brother Abel and killed him. So the first baby in the world grew up to be the murderer of his own brother.

And the Lord said to Cain, "Where is Abel your brother?"

And Cain answered, "I do not know; why should I take care of my brother?"

CAIN KILLS HIS BROTHER ABEL.

Then the Lord said to Cain, "What is this that you have done! Your brother's blood is like a voice crying to me from the ground. Do you see how the ground has opened, like a mouth, to drink your brother's blood? As long as you live, you shall be under God's curse for the murder of your brother. You shall wander over the earth, and shall never find a home, because you have done this wicked deed."

And Cain said to the Lord, "My punishment is greater than I can bear. Thou hast driven me out from among men; and thou hast hid thy face from me. If any man finds me he will kill me, because I shall be alone, and no one will be my friend."

And God said to Cain, "If any one harms Cain, he shall be punished for it" And the Lord God placed a mark on Cain, so that whoever met him should know him, and should know also that God had forbidden any man to harm him. Then Cain and his wife went away from Adam's home, to live in a place by themselves, and there they had children. And Cain's family built a city in that land; and Cain named the city after his first child, whom he had called Enoch.

Story Three

THE GREAT SHIP THAT SAVED EIGHT PEOPLE.

Genesis v: 1, to ix: 17.

AFTER Abel was slain, and his brother Cain had gone into another land, again God gave a child to Adam and Eve. This child they named Seth; and other sons and daughters were given to them, for Adam and Eve lived many years. But at last they died, as God had said that they must die, because they had eaten of the tree that God had forbidden them to eat.

By the time that Adam died, there were many people on the earth; for the children of Adam and Eve had many other children and when these grew up, they also had children; and these too had children. And in those early times people lived much longer than they do now. Very few people now live to be a hundred years old; but in those days, when the earth was new, men often lived to be eight hundred or even nine hundred years old. So after a time that part of the earth where Adam's sons lived began to be full of people.

NOAH'S OFFERING AFTER THE FLOOD

It is sad to tell that as time went on more and more of these people became wicked, and fewer and fewer of them grew up to become good men and women. All the people lived near together, and few went away to other lands: so it came to pass that even the children of good men and women learned to be bad, like the people around them.

And as God looked down on the world that he had made, he saw how wicked the men in it had become, and that every thought and every act of man was evil and only evil continually.

But while most of the people in the world were very wicked, there were some good people also, though they were very few. The best of all the men who lived at that time was a man whose name was Enoch. He was not the son of Cain, but another Enoch, who came from the family of Seth, the son of Adam who was born after the death of Abel. While so many around Enoch were doing evil, this man did only what was right. He walked with God, and God walked with him and talked with him. And at last, when Enoch was three hundred and sixty-five years old, God took him away from earth to heaven. He did not die, as all the people have died since Adam disobeyed God, but "he was not, for God took him." This means that Enoch was taken up from earth without dying.

Enoch left a son whose name was Methuselah. We do not know anything about Methuselah, except that he lived to be nine hundred and sixty-nine years old, which was longer than the life of any other man who ever lived. But at last, Methuselah died like all his people, except his father Enoch. By the time that Methuselah died, the world was very wicked. And God looked down on the earth, and said:

"I will take away all men from the earth that I have made; because the men of the world are evil, and evil continually."

But even in those bad times, God saw one good man. His name was Noah. Noah tried to do right in the sight of God. As Enoch had walked with God, so Noah walked with God, and talked with him. And Noah had three sons: their names were Shem and Ham and Japheth.

God said to Noah, "The time has come when all the men and women on the earth are to be destroyed. Every one must die, because they are all wicked. But you and your family shall be saved, because you alone are trying to do right."

Then God told Noah how he might save his life and the lives of his sons. He was to build a very large boat, as large as the largest ships that are made in our time; very long and very wide and very deep; with a roof over it; and made like a long wide house in three stories, but so built that it would float on the water. Such a ship as this was called "an ark." God told Noah to build this ark, and to have it ready for the time when he would need it.

THE DOVE CAME BACK TO THE ARK.

"For," said God to Noah, "I am going to bring a great flood of water on the earth, to cover all the land and to drown all the people on the earth. And as the animals on the earth will be drowned with the people, you must make the ark large enough to hold a pair of each kind of animals, and several pairs of some animals that are needed by men, like sheep and goats and oxen; so that there will be animals as well as men to live upon the earth after the flood has passed away. And you must take in the ark food for yourself and your family, and for all the animals with you, enough food to last for a year, while the flood shall stay on the earth."

And Noah did what God told him to do, although it must have seemed very strange to all the people around, to build this great ark where there was no water for it to sail upon. And it was a long time, even a hundred and twenty years, that Noah and his sons were at work building the ark, while the wicked people around wondered, and no doubt laughed at Noah for building a great ship where there was no sea. At last the ark was finished, and stood like a great house on the land. There was a door on one side, and a window on the roof, to let in the light. Then God said to Noah, "Come into the ark, you and your wife, and your three sons, and their wives with them; for the flood of waters will come very soon. And take with you animals of all kinds, and birds, and things that creep; seven pairs of those that will be needed by men, and one pair of all the rest; so that all kinds of animals may be kept alive upon the earth."

So Noah and his wife, and his three sons, Shem, Ham, and Japheth, with their wives, went into the ark. And God brought to the door of the ark the animals, and the birds, and the creeping things of all kinds; and they went into the ark, and Noah and his sons put them in their places, and brought in food for them all. And then the door of the ark was shut, so that no more people and no more animals could come in.

In a few days the rain began to fall, as it had never rained before. It seemed as though the heavens were opened to pour great floods upon the earth. The streams filled, and the rivers rose, higher and higher, and the ark began to float on the water. The people left their houses and ran up to the hills, but soon the hills were covered, and all the people on them were drowned.

Some had climbed up to the tops of higher mountains, but the water rose higher and higher, until even the mountains were covered and all the people, wicked as they had been, were drowned in the great sea that now rolled over all the earth where men had lived. And all the animals, the tame animals—cattle and sheep and oxen—were drowned; and the wild animals—lions and tigers and all the rest—were drowned also. Even the birds were drowned, for their nests in the trees were swept away, and there was no place where they could fly from the terrible storm. For forty days and nights the rain kept on, until there was no breath of life remaining outside of the ark.

After forty days the rain stopped, but the water stayed upon the earth for more than six months; and the ark, with all that were in it, floated over the great sea that covered the land. Then God sent a wind to blow over the waters and to dry them up: so by degrees the waters grew less and less. First the mountains rose above the waters, then the hills rose up; and finally the ark ceased to float, and lay aground on a mountain which is called Mount Ararat. But Noah could not see what had happened on the earth, because the door was shut, and the window may have been in the roof. But he felt that the ark was no longer moving, and he knew that the water must have gone down. So, after waiting for a time, Noah opened a window and let loose a bird called a raven. Now the raven has strong wings; and this raven flew round and round until the waters had gone down and it could find a place to rest, and it did not come back to the ark.

THE DOVE RETURNED NOT AGAIN

After Noah had waited for it a while, he sent out a dove; but the dove could not find any place to rest, so it flew back to the ark, and Noah took it into the ark again. Then Noah waited a week longer, and afterward he sent out the dove again. And at the evening, the dove came back to the ark, which was its home; and in its bill was a fresh leaf which it had picked off from an olive tree.

So Noah knew that the water had gone down enough to let the trees grow once more. He waited another week, and sent out the dove again; but this time the dove flew away and never came back. And Noah knew that the earth was becoming dry again. So he took off a part of the roof and looked out, and saw that there was dry land all around the ark. Noah had now lived in the ark a little more than a year, and he was glad to see the green land and the trees once more. And God said to Noah:

"Come out of the ark, with your wife, and your sons, and their wives, and all the living things that are with you in the ark."

So Noah opened the door of the ark, and with his family came out, and stood once more on the ground. All the animals and birds and creeping things in the ark came out also, and began again to bring life to the earth.

The first that Noah did, when he came out of the ark, was to give thanks to God for saving all his family when the rest of the people on the earth were destroyed. He built an altar, and laid upon it an offering to the Lord, and gave himself and his family to God, and promised to do God's will.

And God was pleased with Noah's offering, and God said:

"I will not again destroy the earth on account of men, no matter how bad they may be. From this time no flood shall again cover the earth; but the seasons of spring and summer and fall and winter shall remain without change. I give to you the earth; you shall be the rulers of the ground and of every living thing upon it."

Then God caused a rainbow to appear in the sky, and he told Noah and his sons that whenever they or the people after them should see the rainbow, they should remember that God had placed it in the sky and over the clouds as a sign of his promise that he would always remember the earth and the people upon it, and would never again send a flood to destroy men from the earth.

So, as often as we see the beautiful rainbow, we are to remember that it is the sign of God's promise to the world.

Story Four.

THE TOWER THAT WAS NEVER FINISHED.

Genesis x: 1, to xi: 9.

AFTER the great flood, the family of Noah and those who came after him grew in number until, as the years went on, the earth began to be full of people once more. But there was one great difference between the people who had lived before the flood and those who lived after it. Before the flood, all the people stayed close together, so that very many lived in one land and no one lived in other lands. So far as we know, all the people on the earth before the great flood, lived in the lands where the two great rivers flowed, called the Tigris and Euphrates. This part of the world was very full of people; but few or none crossed the mountains on the east, or the desert on the west; and the great world beyond was without people living in it. After the flood, families began to move from one place to another, seeking for themselves new homes. Some went one way, and some another.

This moving about was a part of God's plan to have the whole earth used for the home of men, and not merely a small part of it. Then, too, a family who wished to serve God, and do right, could go away to another land if the people around them became evil; and in a place by themselves they could bring up their children in the right way.

From Mount Ararat, where the ark rested, many of the people moved southward into a country between two great rivers, the rivers Tigris and Euphrates: and there they built houses for themselves. They undertook to build a great city, which should rule all the peoples around them. They found that the soil in that country could be made into bricks, and that the bricks could be heated and made hard; so that it was easy to build houses to live in, and walls around their city to make it strong against enemies.

And the people said to each other, "Let us build a great tower, that shall stand on the earth and shall reach up to the sky; so that we may be kept together, and not scattered abroad on the earth."

So they began to build their great tower out of bricks, which they piled up, one story above another. But God did not wish all the people on the earth to live close together, just as they had lived before the great flood. God knew that if they all kept together those that were wicked would lead away from God those that were

THE PEOPLE WERE SCATTERED FROM TOWER OF BABEL.

good, and all the world would become evil again, as it had been before the flood.

This was the way that God kept people from staying in one place. While they were building this great city and tower which they intended to rule the world, God caused their speech to change At that time, all men were speaking one language, so that everybody could understand what every other person said.

God caused men to change their language, perhaps not all at once, but by degrees, little by little. After a time, the people that belonged to one family found that they could not understand what

the people of another family were saying, just as now Germans do not understand English, and French people cannot talk to Italians, until they have learned their different languages.

As people began to grow apart in their speech they moved away into other places, where the families speaking one language could understand each other. So the men who were building the city and the great tower could no longer understand each other's speech; they left the building without finishing it, and many of them went away into other lands. So the building stayed forever unfinished.

And the city was named Babel, a word which means "confusion." It was afterward known as Babylon, and for a long time was one of the greatest cities of that part of the world, even after many of its people had left it to live elsewhere.

Part of the people who left Babylon went up to the north, and built a city called Nineveh, which became the ruling city of a great land called Assyria, whose people were called Assyrians.

Another company went away to the west, and settled by the great river Nile, and founded the land of Egypt, with its strange temples and pyramids, its Sphynx, and its monuments.

Another company wandered northwest until they came to the shore of the great sea which we call the Mediterranean Sea. There they founded the cities of Sidon and Tyre, where the people were sailors, sailing to countries far away, and bringing home many things from other lands to sell to the people of Babylon, and Assyria, and Egypt, and other countries.

So after the flood, the earth again became covered with people living in many lands and speaking many languages.

Story Five.

THE STORY OF A LONG JOURNEY.

Genesis xi: 27, to xiii: 18.

NOT far from the city of Babylon, where they began to build the tower of Babel, was another city, called Ur of the Chaldees. The Chaldees were the people who lived in the country which was called Chaldea, where the two rivers Euphrates and Tigris come together. Among these people, at Ur, was living a man named Abram. Abram was a good man, for he prayed to the Lord God, and tried always to do God's will.

But the people who lived in Ur, Abram's home, did not pray to God. They prayed to idols, images made of wood and stone. They thought that these images were gods, and that they could hear their prayers and could help them. And as these people who worshipped idols did not call on God, they did not know his will, and they did many wicked things.

The Lord God saw that Abram was good and faithful, though wicked people were living all around him. And God did not wish to have Abram's family grow up in such a place, for then they too might become wicked. So the Lord spoke to Abram, and said:

"Abram, gather together all your family and go out from this place, to a land far away, that I will show you. And in that land I will make your family to become a great people, and I will bless you and make your name great, so that all the world shall give honor to your name. If you will do as I command you, you shall be blessed, and all the families of the earth shall obtain a blessing through you."

Abram did not know just what this blessing meant that God promised to him. But we know that Abram's family grew after many years into the Israelite people, out of whom came Jesus, the Saviour of the world, for Jesus was a descendant of Abram: that is, Jesus came a long time afterward from the family of which

Abram was the father; and thus Abram's family became a blessing to all the world by giving to the world a Saviour.

Although Abram did not know just what the blessing was to be that God promised to give him, and although he did not know where the land lay, to which God was sending him, he obeyed God's word. He took all his family, and with them his father Terah, who was very old, and his wife, whose name was Sarai; and his brother Nahor and his wife, and another brother's son whose name was Lot; for Lot's father, Haran, who was the younger brother of Abram, had died before this time. And Abram took all that he had, his tents, and his flocks of sheep, and herds of cattle, and went forth on a long journey, to a land of which he did not even know the name.

A NATIVE OF EGYPT AND HIS WATER BOTTLE.

He journeyed far up the great river Euphrates to the mountain region, until he came to a place called Haran, in a country called Mesopotamia. The word Mesopotamia means "between the rivers"; and this country was between the two great rivers Tigris and Euphrates. At Haran they all stayed for a time. Perhaps they stopped there because Terah, the father of Abram, was too old to travel further; for they stayed at Haran until Terah died.

After the death of Terah, his father, Abram again went on his journey, and Lot, his brother's son, went with him; but Nahor, Abram's brother, stayed in Haran, and his family, and children, and children's children, whom they call "his descendants," lived at Haran for many years.

From Haran, Abram and Lot turned toward the southwest, and journeyed for a long time, having the mountains on their right hand and the great desert on their left. They crossed over rivers, and climbed the hills, and at last they came into the land of Canaan, which was the land of which God had spoken to Abram.

This land was called Canaan, because the people who were living in it were the descendants, or children's children, of a man who had lived long before, whose name was Canaan. A long time after this it was called "the Land of Israel," from the people who lived in it; and because in that same land the Lord Jesus lived many years afterward; we now call it "The Holy Land."

When Abram came into the land of Canaan, he found in it a few cities and villages of the Canaanites. But Abram and his people did not go into the towns to live. They lived in tents, out in the open fields, where they could find grass for their sheep and cattle. Not far from a city called Shechem, Abram set up his tent under an oak tree on the plain. There the Lord came to Abram, and said:

"I will give this land to your children, and to their children, and this shall be their land forever."

And Abram built there an altar, and made an offering, and worshipped the Lord. Wherever Abram set up his tent, there he built his altar and prayed to God; for Abram loved God, and served God, and believed God's promises.

Abram and Lot moved their tents and their flocks to many places, where they could find grass for their flocks and water to drink. At one time they went down to the land of Egypt, where they saw the great river Nile. Perhaps they saw also the Pyramids, and the Sphinx, and the wonderful temples in that land, for many of them were built before Abram lived.

Abram did not stay long in the land of Egypt. God did not wish him to live in a land where the people worshipped idols; so God sent Abram back again to the land of Canaan, where he could live apart from cities, and bring up his servants and his people

to worship the Lord. He came to a place where afterward a city called Bethel stood; and there as before he built an altar and prayed to the Lord.

Now Lot, the son of Abram's younger brother who had died, was with Abram; and Lot, like Abram, had flocks of sheep and herds of cattle, and many tents for his people. Abram's shepherds and Lot's shepherds quarreled, because there was not grass enough

THE SPHINX AND PYRAMID IN EGYPT.

in one place for both of them to feed their flocks; and besides these people, the Canaanites were also in the land, so that there was not room for them all.

When Abram heard of the quarrel between his men and the men under Lot, he said to Lot:

"Let there be no quarrel between you and me, nor between your men and my men; for you and I are like brothers to each other. The whole land is before us; let us go apart. You shall have the first choice, too. If you will take the land on the right

hand, then I will take the land on the left; or if you choose the left hand, then I will take the right."

This was noble and generous in Abram, for he was the older, and might claim the first choice. Then, too, God had promised all the land to Abram, so that he might have said to Lot, "Go away, for this land is all mine." But Abram showed a kind, good heart in giving to Lot his choice of the land.

And Lot looked over the land from the mountain where they were standing, and saw down in the valley the river Jordan flowing between green fields, where the soil was rich. He saw the cities of Sodom and Gomorrah upon the plain, near the head of the Dead Sea, into which the Jordan flows. And Lot said, "I will go down yonder to the plain."

And he went down the mountain to the plain, with his tents and his men, and his flocks of sheep and his cattle, leaving the land on the mountains, which was not so good, to his uncle Abram. Perhaps Lot did not know that the people in Sodom were the most wicked of all the people in the land; but he went to live near them, and gradually moved his tent closer to Sodom, until after a time he was living in that wicked city.

After Lot had separated from Abram, God said to Abram:

"Lift up your eyes from this place, and look east and west, and north and south. All the land that you can see, mountains and valleys and plains, I will give it to you, and to your children, and their children, and those who come after them. Your descendants shall have all this land, and they shall be as many as the dust of the earth; so that if one could count the dust of the earth, they could as easily count those who shall come from you. Rise up, and walk through the land wherever you please, for it is all yours."

Then Abram moved his tent from Bethel, and went to live near the city of Hebron, in the south, under an oak tree; and there again he built an altar to the Lord.

Story Six.

THE RAIN OF FIRE THAT FELL ON A CITY.

Genesis xviii: 1, to xix: 30.

ONE day Abraham,—for we shall call him now by his new name,—was sitting in the door of his tent, when he saw three men coming toward him. He knew from their looks that they were not common men. They were angels, and one of them seems to have been the Lord God himself, coming in the form of a man.

When Abraham saw these men coming, he went out to meet them, and bowed to them; and he said to the one who was the leader:

"My Lord, do not pass by; but come and rest a little under the tree. Let me send for water to wash your feet; and take some food; and stay with us a little while."

So this strange person, who was God in the form of a man, sat with his two followers in Abraham's tent, under the oak-trees at Hebron. They took some food which Sarah, Abraham's wife, made ready for them, and then the Lord talked with Abraham. He told Abraham again that in a very little time God would send to him and Sarah a little boy, whose name should be Isaac. In the language that Abraham spoke, the name Isaac means "laughing;" because Abraham and Sarah both laughed aloud when they heard it. They were so happy that they could scarcely believe the news.

Then the three persons rose up to go, and two of them went on the road which led toward Sodom, down on the plain of Jordan, below the mountains. But the one whom Abraham called "My Lord" stopped after the others had gone away, and said:

"Shall I hide from Abraham what I am going to do? For Abraham is to be the father of a great people, and all the world shall receive a blessing through him. And I know that Abraham will teach his children and all those that live with him to obey the will of

the Lord, and to do right. I will tell Abraham what I am going to do. I am going down to the city of Sodom and the other cities that are near it, and I am going to see if the city is as bad as it seems to be; for the wickedness of the city is like a cry coming up before the Lord."

And Abraham knew that Sodom was very wicked, and he feared that God was about to destroy it. And Abraham said:

"Wilt thou destroy the righteous with the wicked, the good with the bad, in Sodom? Perhaps there may be fifty good people in the city. Wilt thou not spare the city for the sake of fifty good men who may be in it? Shall not the Judge and Ruler of all the earth do right?"

And the Lord said:

"If I find in Sodom fifty good people, then I will not destroy the city, but will spare it for their sake."

Then Abraham said again:

"Perhaps I ought not to ask anything more, for I am only a common man, talking with the Lord God. But suppose that there should be forty-five good people in Sodom, wilt thou destroy the city because it needs only five good men to make up the fifty?"

And the Lord said, "I will not destroy it, if there are forty-five good men in it." And Abraham said, "Suppose there are forty good people in it,—what then?" And the Lord answered: "I will spare the city, if I find in it forty good men." And Abraham said, "O Lord, do not be angry, if I ask that if there are thirty good men in the city, it may be spared." And the Lord said, "I will not do it, if I find thirty good men there." And Abraham said, "Let me venture to ask that thou wilt spare it if twenty are there." The Lord said: "I will not destroy it for the sake of twenty good men, if they are there." Then Abraham said, "O, let not the Lord be angry, and I will speak only this once more. Perhaps there may be ten good men found in the city." And the Lord said, "If I find ten good men in Sodom, I will spare the city."

And Abraham had no more to say. The Lord in the form of a man went on his way toward Sodom; and Abraham turned back, and went to his tent.

You remember that Lot, the nephew of Abraham, chose the land of Sodom for his home (Story Five), and lived there, though the people were so wicked. You remember, too, how Lot was carried

away captive when Sodom was taken by its enemies, and how he was rescued by Abram. But after all that had happened, Lot went to live in Sodom again; and he was there when the angels came to Abraham's tent, as we read in the last story.

Two of the angels who had visited Abraham went down to Sodom, and walked through the city, trying to find some good men; for if they could find only ten, the city would be saved. But the only good man whom they could find was Lot. He took the angels,

SODOM AND GOMORRAH BURNED UP.

who looked like men, into his house, and treated them kindly, and made a supper for them.

The men of Sodom, when they found that strangers were in Lot's house, came before the house in the street, and tried to take the two men out that they might do them harm, so wicked and cruel were they. But the men of Sodom could do nothing against them, for when they tried to break open the door, and Lot was greatly frightened, the two angels struck all those wicked men blind in a moment, so that they could not see, and felt around in the dark for the door

Then the angels said to Lot:

"Have you here any others besides yourself, any sons, or sons-in-law, or daughters? Whomever you have, get them out of this city quickly, for we are here to destroy this place, because it is so very wicked."

Then Lot went to the houses where the young men lived who had married some of his daughters, and said to them:

"Hurry, and get out of this place, for the Lord will destroy it."

But his sons-in-law, the husbands of his daughters, would not believe his words; they only laughed at him. What a mistake it was for Lot to live in a wicked city, where his daughters were married to young men living there!

And when the morning was coming, the two angels tried to make poor Lot hasten away. They said:

"Rise up quickly, and take your wife, and your two daughters that are here. If you do not haste, you will be destroyed with the city."

But Lot was slow to leave his house, and his married daughters, and all that he had; and the two angels took hold of him, and of his wife, and his two daughters; and the angels dragged them out of the city. God was good to Lot, to take him out of the city before it was destroyed.

And when they had brought Lot and his wife and his daughters out of the city, one of the angels said to him:

"Escape for your life; do not look behind you; do not stop anywhere in the plain; climb up the mountain, or you may be destroyed!"

And Lot begged the angels not to send him so far away. He said, "O my Lord, I cannot climb the mountain. Have mercy upon me, and let me go to that little city that lies yonder. It is only a little city, and you can spare it. Please to let me be safe there."

And the angel said, "We will spare that city for your sake; and we will wait until you are safe before we destroy these other cities."

So Lot ran to the little city, and there he found safety. In the language of that time, the word "Zoar" means little; so that city was afterward called Zoar. It was the time of sunrise when Lot came to Zoar.

Then, as soon as Lot and his family were safely out of Sodom,

the Lord caused a rain of fire to fall upon Sodom and the other cities on the plain. With the fire came great clouds of sulphur smoke, covering all the plain. So the cities were destroyed, and all the people in them; not one man or woman or child was left.

While Lot and his daughters were flying from the city, Lot's wife stopped, and looked back; and she became a pillar of salt, standing there upon the plain. Lot and his two daughters escaped, but they were afraid to stay in the little city of Zoar. They climbed up the mountain, away from the plain, and found a cave, and there they lived. So Lot lost his wife, and all that he had, because he had made his home among the wicked people of Sodom.

And when Abraham, from his tent door on the mountain, looked down toward the plain, the smoke was rising from it, like the smoke of a great furnace.

And that was the end of the cities of the plain, Sodom, and Gomorrah, and the other cities with them. Zoar alone was saved, because Lot, a good man, prayed for it.

Story Seven

HOW AN ANGEL'S VOICE SAVED A BOY'S LIFE.

Genesis xxii: 1, to xxiii: 20.

YOU remember that in those times of which we are telling, when men worshipped God, they built an altar of earth or of stone, and laid an offering upon it, as a gift to God. The offering was generally a sheep, or a goat, or a young ox, some animal that was used for food. Such an offering was called "a sacrifice."

But the people who worshipped idols often did what seems

JEPHTHAH'S DAUGHTER AND HER YOUNG FRIENDS.

to us very strange and very terrible. They thought that it would please their gods, if they would offer as a sacrifice the most precious living things that were their own: and they would take their own little children and kill them upon their altars as offerings to the gods of wood and stone, that were no real gods, but only images.

God wished to show to Abraham, and all his descendants, those who should come after him, that he was not pleased with such offerings as those of living people, killed on the altars. And God took a way to teach Abraham, so that he and his children after him would never forget it. Then at the same time he wished to see how faithful and obedient Abraham would be to his commands; how fully Abraham would trust in God, or as we should say, how great was Abraham's faith in God.

So God gave to Abraham a command which he did not mean to have obeyed, though this he did not tell to Abraham. He said:

"Take now your son, your only son Isaac, whom you love so greatly, and go to the land of Moriah; and there, on a mountain that I will show you, offer him for a burnt offering to me."

Though this command filled Abraham's heart with pain, yet he would not be as surprised to receive it as a father would in our day; for such offerings were very common among all those people in the land where Abraham lived. Abraham never for one moment doubted or disobeyed God's word. He knew that Isaac was the child whom God had promised, and that God had promised, too, that Isaac should have children, and that those coming from Isaac should be a great nation. He did not see how God could keep his promise with regard to Isaac, if Isaac should be killed as an offering: unless, indeed, God should raise him up from the dead afterward. But Abraham undertook at once to obey God's command. He took two young men with him, and an ass laden with wood for the fire; and he went toward the mountain in the north, Isaac his son walking by his side. For two days they walked, sleeping under the trees at night in the open country. And on the third day, Abraham saw the mountain far away. And as they drew near to the mountain, Abraham said to the young men:

"Stay here with the ass, while I go up yonder mountain with Isaac to worship; and when we have worshipped, we will come back to you."

For Abraham believed that in some way God would bring

back Isaac to life. He took the wood from the ass, and placed it on Isaac, and the two walked up the mountain together. As they were walking Isaac said, "Father, here is the wood, but where is the lamb for the offering?" And Abraham said, "My son, God will provide himself the lamb."

"ABRAHAM! ABRAHAM!"

And they came to the place on the top of the mountain. There Abraham built an altar of stones and earth heaped up, and on it he placed the wood. Then he tied the hands and the feet of Isaac, and laid him on the wood on the altar. And Abraham lifted up his hand, holding a knife to kill his son. A moment longer, and Isaac would be slain by his own father's hand. But just at that moment the angel of the Lord out of heaven called to Abraham, and said, "Abraham! Abraham!" And Abraham answered, "Here I am, Lord." Then the angel of the Lord said:

"Do not lay your hand upon your son. Do no harm to him. Now I know that you love God more than you love your only son, and that you are obedient to God, since you are ready to give up

your son, your only son, to God." What a relief and a joy these words from heaven brought to the heart of Abraham! How glad he was to know that it was not God's will for him to kill his son! Then Abraham looked around, and there in the thicket was a ram caught by his horns. And Abraham took the ram, and offered him up for a burnt offering in place of his son. So Abraham's words came true, when he said that God would provide for himself a lamb. The place where this altar was built Abraham named Jehovah-jireh, words meaning, in the language that Abraham spoke, "The Lord will provide."

This offering, which seems so strange, did much good. It showed to Abraham, and to Isaac also, that Isaac belonged to God, for to God he had been offered; and in Isaac, all those who should come from him, his descendants, had been given to God. Then it showed to Abraham, and to all the people after him, that God did not wish children or men killed as offerings for worship; and while all the people around offered such sacrifices, the Israelites, who came from Abraham and from Isaac, never offered them, but offered oxen and sheep and goats instead. And it looked onward to a time when, just as Abraham gave his son as an offering, God should give his Son Jesus Christ to die for the sins of the world. All this was taught in this act of worship on Mount Moriah.

Some think that on the very place where this offering was given, the altar in the temple many years afterward stood on Mount Moriah. If that be true, the rock is still there, and over it is a building called "The Dome of the Rock." Many people now visit this rock under the dome, and think of what took place there so long ago. At this time Abraham was living at a place called Beersheba, on the border of the desert, south of the land of Canaan. From Beersheba he took this journey to Mount Moriah, and to Beersheba he came again after the offering on the mountain. Beersheba was the home of Abraham during most of his later years. After a time, Sarah, the wife of Abraham and the mother of Isaac, died, being one hundred and twenty years old. And Abraham bought of the people of Hebron a cave, called the cave of Machpelah; and there he buried Sarah his wife. This place is still known at the city of Hebron, but the people who live there will not allow any strangers to visit it.

Story Eight.

THE STORY OF A JOURNEY AFTER A WIFE.

Genesis xxiv: 1, to xxv: 18.

AFTER the death of Sarah, Isaac, her son, was lonely; and as he was now old enough to marry, Abraham sought a wife for him; for in those countries the parents have always chosen the wives for their sons, and husbands for their daughters. Abraham did not wish Isaac to marry any woman of the people in the land where he was living, for they were all worshippers of idols, and would not teach their children the ways of the Lord. For the same reason, Abraham did not settle in one place, and build for himself and his people a city. By moving from place to place, Abraham kept his people apart.

You remember that when Abraham made his long journey to the land of Canaan (see Story Five), he stayed for a time at a place called Haran, in Mesopotamia, between the two rivers Tigris and Euphrates, far to the northeast of Canaan. When Abraham left Haran to go to Canaan, his brother Nahor and his family stayed in Haran. They worshipped the Lord, as Abraham and his family did; and Abraham thought that it would be well to find among them a wife for his son Isaac.

As Abraham could not leave his own land of Canaan and go to Haran in Mesopotamia to find a wife for his son Isaac, he called his chief servant, Eliezer, the man whom he trusted, who cared for all his flocks and cattle, and who ruled over his other servants, and sent him to Haran to find a wife for his son Isaac.

And the servant took ten camels, and many presents and went on a long journey, and at last came to the city of Haran, where the family of Nahor, the brother of Abraham, was living. And at the well, just outside of the city, at the time of evening, he made his camels kneel down. Then the servant prayed

to the Lord that he would send to him just the right young woman to be the wife of his master's son Isaac.

And just as the servant was praying, a beautiful young woman came to the well, with her pitcher upon her shoulder. As she drew the water and filled her pitcher, the servant came up and bowed to her, and said, "Will you kindly give me a drink of water from your pitcher?"

ABRAHAM'S SERVANT MEETING REBEKAH AT THE WELL.

And she said, "Drink, my lord," and she held her pitcher for him to drink. And then she said, "I will draw some water for your camels also to drink."

And she emptied her pitcher into the trough by the well, and drew more water, until she had given drink to all the camels.

And the servant of Abraham looked at her, and wondered whether she might be the right woman for Isaac to marry. And he said to her, "Will you tell me your name, young lady, and whose daughter you are? And do you suppose that I could find a place to stay at your father's house?" And then he gave her a gold ring and gold bracelets for her wrists. And the beautiful young woman said, "My name is Rebekah; and my father is Bethuel, who is the son of Nahor. You can come right to our house. We have room for you, and a place and food for your camels."

Then the man bowed his head and thanked God, for he saw

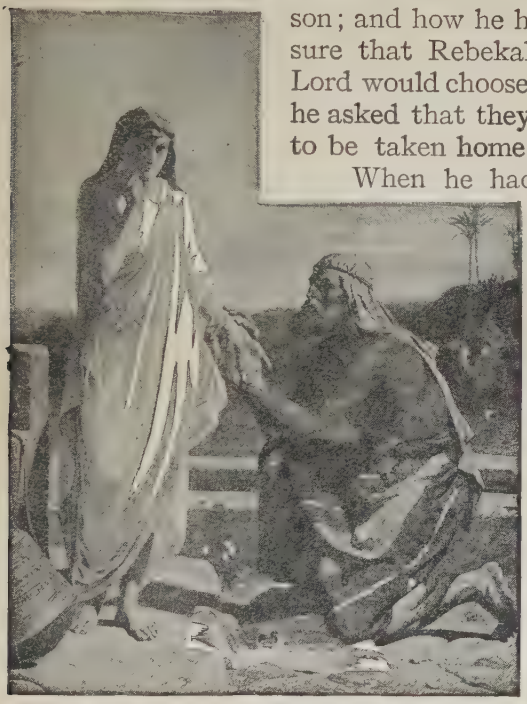
ABRAHAM'S SERVANT SHOWS THE PRESENTS.

that his prayer was answered, since this kind and lovely young woman was a cousin to Isaac, his master's son. And he told Rebekah that he was the servant of Abraham, who was so near a relative to her own family.

Then Rebekah ran home and told her parents of the stranger, and showed them the presents that he had given to her. And her brother Laban went out to the man, and brought him into the house, and found a place for his camels. And they washed his feet,

for that was the custom of the land, where people did not wear shoes, but sandals: and they set the table for a supper, and asked him to sit down and eat with them. But the man said, "I will not eat until I have told my errand."

After this he told them all about Abraham's riches: and how Abraham had sent him to Haran to find a wife for Isaac, his son; and how he had met Rebekah, and felt sure that Rebekah was the one whom the Lord would choose for Isaac's wife: and then he asked that they would give him Rebekah to be taken home to be married to Isaac.



HE GAVE HER GOLD BRACELETS AND A GOLD RING.

When he had told his errand, Laban, Rebekah's brother, and Bethuel, her father, said, "This comes from the Lord; it is his will; and it is not for us to oppose it. Here is Rebekah; take her, and let her be the wife of your master's son, for the Lord has shown it to be his will."

Then Abraham's servant gave rich presents to Rebekah, and to her mother, and her brother Laban. And that night they had a feast, with great joy. And the next morning Abraham's servant said, "Now I must go home to my master." But they said, "O, not so soon! Let Rebekah stay with us for a few days, ten days at least, before she goes away from her home."

And he said to them, "Do not hinder me; since God has given me what I came for, I must go back to my master."

And they called Rebekah, and asked her, "Will you go with this man?" And she said, "I will go."

So the servant of Abraham went away, and took with him Rebekah, with good wishes, and blessings, and prayers, from all

in her father's house. And after a long journey, they came to the place where Abraham and Isaac were living. And when Isaac saw Rebekah, he loved her; and she became his wife, and they were faithful to each other as long as they both lived.

Afterward Abraham, great and good man that he was, died, almost a hundred and eighty years old. And Isaac and Ishmael buried Abraham in the cave where Abraham had buried Sarah at Hebron. Then Isaac became the owner of all the riches of Abraham, his tents, and flocks of sheep, and herds of cattle, and camels, and servants. Isaac was a peaceful, quiet man. He did not move his tents often, as his father had done, but stayed in one place nearly all his life.

Story Nine.

HOW JACOB STOLE HIS BROTHER'S BLESSING.

Genesis xxv: 27, to xxvii: 46.

AFTER Abraham died, his son Isaac lived in the land of Canaan. Like his father, Isaac's home was a tent; and around him were the tents of his people, and many flocks of sheep and herds of cattle feeding wherever they could find grass to eat and water to drink.

Isaac and his wife Rebekah had two children. The older was named Esau and the younger Jacob. Esau was a man of the woods, and fond of hunting; and he was rough, and covered with hair. Even as a boy he was fond of hunting with his bow and arrow. Jacob was quiet and thoughtful, staying at home, and caring for the flocks of his father. Isaac loved Esau more than Jacob, because Esau brought to his father that which he had killed in his

hunting; but Rebekah liked Jacob, because she saw that he was wise and careful in his work.

Among the people in those lands, when a man dies, his older son receives twice as much as the younger of what the father has owned. This was called his "birthright," for it was his right as the oldest born. So Esau, as the older, had a "birthright" to more of Isaac's possessions than Jacob. And besides this, there was the privilege of the promise of God that the family of Isaac should receive great blessings.

ESAU WAS FOND OF HUNTING

Now Esau, when he grew up, did not care for his birthright or the blessing which God had promised. But Jacob, who was a wise man, wished greatly to have the birthright which would come to Esau when his father died. Once, when Esau came home, hungry and tired from hunting in the fields, he saw that Jacob had a bowl of something that he had just cooked for dinner. And Esau said: "Give me some of that red stuff in the dish. Will you not give me some? I am hungry."

And Jacob answered, "I will give it to you, if you will first of all sell to me your birthright."

And Esau said, "What is the use of the birthright to me now when I am almost starving to death? You can have my birthright if you will give me something to eat."

Then Esau made Jacob a solemn promise to give to Jacob his birthright, all for a bowl of food. It was not right for Jacob to deal so selfishly with his brother; but it was very wrong in Esau to care so little for his birthright, and with it God's blessing.

Some time after this, when Esau was forty years old, he married two wives. Though this would be very wicked in our times it was not supposed to be wrong then; for even good men then had more than one wife. But Esau's two wives were women from the people of Canaan, who worshipped idols, and not the true God. And they taught their children also to pray to idols, so that those who came from Esau, the people who were his descendants, lost all knowledge of God, and became very wicked. But this was long after that time.

Isaac and Rebekah were very sorry to have their son Esau marry women who prayed to idols and not to God; but still Isaac loved his active son Esau more than his quiet son Jacob.

Isaac became at last very old and feeble, and so blind that he could see scarcely anything. One day he said to Esau:

"My son, I am very old, and do not know how soon I must die. But before I die, I wish to give to you, as my older son, God's blessing upon you, and your children, and your descendants. Go out into the fields, and with your bow and arrows shoot some animal that is good for food, and make me a dish of cooked meat, such as you know I love; and after I have eaten it, I will give you the blessing.

Esau ought to have told his father that the blessing did not belong to him, for he had sold it to his brother Jacob. But he did not tell his father. He went out into the fields hunting, to find the kind of meat which his father liked the most.

Now Rebekah was listening, and heard all that Isaac had said to Esau. She knew that it would be better for Jacob to have the blessing than for Esau; and she loved Jacob more than Esau. So she called to Jacob, and told him what Isaac had said to Esau, and she said:

"Now, my son, do what I tell you and you will get the blessing instead of your brother. Go to the flocks and bring to me two little kids from the goats: and I will cook them just like the meat which Esau cooks for your father. And you will bring it to your

ESAU SELLING HIS BIRTHRIGHT FOR A MEAL.

father; and he will think that you are Esau, and will give you the blessing; and it really belongs to you."

But Jacob said, "You know that Esau and I are not alike. His neck and arms are covered with hair, while mine are smooth. My father will feel of me, and he will find that I am not Esau; and then, instead of giving me a blessing, I am afraid that he will curse me."

But Rebekah answered her son, "Never mind, you do as I have told you, and I will take care of you. If any harm comes, it will come to me; so do not be afraid, but go and bring the meat."

Then Jacob went and brought a pair of little kids from the flock, and from them his mother made a dish of food, so that it would be to the taste just as Isaac liked it. Then Rebekah found some of Esau's clothes, and dressed Jacob in them; and she placed on his neck and his hands some of the skins of the kids, so that his neck and hands would feel rough and hairy to the touch.

ISAAC BLESSES JACOB.

Then Jacob came into his father's tent, bringing the dinner, and speaking as much like Esau as he could, he said:

"Here I am, my father."

And Isaac said, "Who are you, my son?"

And Jacob answered, "I am Esau, your oldest son. I have

done as you bade me; now sit up, and eat the dinner that I have made; and then give me your blessing, as you promised me."

And Isaac said, "How is it that you found it so quickly?"

Jacob answered, "Because the Lord your God showed me where to go, and gave me good success."

Isaac did not feel certain that it was his son Esau, and he said, "Come nearer and let me feel you, so that I may know that you are really my son Esau."

And Jacob went up close to Isaac's bed, and Isaac felt of his face, and his neck, and his hands, and he said:

"The voice sounds like Jacob, but the hands are the hands of Esau. Are you really my son Esau?"

And Jacob again told a lie to his father, and said, "I am."

Then the old man ate the food that Jacob had brought to him, and he kissed Jacob, believing him to be Esau, and he gave him the blessing, saying to him:

"May God give you the dew of heaven, and the richness of the earth, and plenty of grain and wine. May nations bow down to you and people become your servants. May you be the master over your brother; and may your family and descendants that shall come from you rule over his family and his descendants. Blessed be those that bless you, and cursed be those that curse you."

Just as soon as Jacob had received the blessing he rose up and hastened away. He had scarcely gone out, when Esau came in from his hunting, with the dish of food that he had cooked, and he said:

"Let my father sit up, and eat the food that I have brought, and give me the blessing."

And Isaac said, "Why, who are you?"

Esau answered, "I am your son, your oldest son Esau."

And Isaac trembled and said, "Who then is the one that came in, and brought to me food? And I have eaten his food, and have blessed him; yes, and he shall be blessed."

When Esau heard this he knew that he had been cheated; and he cried aloud, with a bitter cry, "O my father, my brother has taken away my blessing, just as he took away my birthright! But cannot you give me another blessing, too? Have you given everything to my brother? And Isaac told him all that he had said to Jacob.

He said, "I have told him that he shall be the ruler, and that all his brothers and their children will be under him. I have promised him the richest ground for his crops, and rains from heaven to make them grow. All these things have been spoken, and they must come to pass. What is left for me to promise you, my son?"

But Esau begged for another blessing, and Isaac said:

"My son, your dwelling shall be of the riches of the earth, and of the dew of heaven. You shall live by your sword, and your descendants shall serve his descendants. But in time to come they shall break loose, and shall shake off the yoke of your brother's rule, and shall be free."

All this came to pass many years afterward. The people who came from Esau lived in a land called Edom, on the south of the land of Israel, where Jacob's descendants lived. And after a time the Israelites became rulers over the Edomites; and, later still, the Edomites made themselves free from the Israelites. But all this took place hundreds of years after both Esau and Jacob had passed away. The blessing of God's covenant or promise came to Israel, and not to the people from Esau.

It was better that Jacob's descendants, those who came after him, should have the blessing, than that Esau's people should have it; for Jacob's people worshipped God, and Esau's people walked in the way of the idols, and became wicked. But it was very wrong in Jacob to obtain the blessing in the way that he obtained it.

Story Ten.

JACOB'S WONDERFUL DREAM.

Genesis xxvii: 46, to xxx: 24.

AFTER Esau found that he had lost his birthright and his blessing, he was very angry against his brother Jacob; and he said to himself, and told others, "My father Isaac is very old, and cannot live long. As soon as he is dead, then I shall kill Jacob for having robbed me of my right."

When Rebekah heard this, she said to Jacob, "Before it is too late, do you go away from home, and get out of Esau's sight. Perhaps when Esau sees you no longer, he will forget his anger; and then you can come home again. Go and visit my brother Laban, your uncle, in Haran, and stay with him for a little while, until Esau's anger is past."

You remember that Rebekah came from the family of Nahor, Abraham's younger brother, who lived in Haran, a long distance to the northeast of Canaan; and that Laban was Rebekah's brother, as was told in Story Eleven.

So Jacob went out of Beersheba, on the border of the desert, and walked alone toward a land far to the north, carrying his staff in his hand. One evening, just about sunset, he came to a place among the mountains, more than sixty miles distant from his home. And as he had no bed to lie down upon, he took a stone and rested his head upon it for a pillow, and lay down to sleep. We would think that a hard pillow, but Jacob was tired, and soon fell asleep.

And on that night Jacob had a wonderful dream. In his dream he saw stairs leading up to heaven from the earth where he lay; and angels were coming down and going up upon the stairs. And above the stairs, he saw the Lord God standing. And God said to Jacob:

"I am the Lord, the God of Abraham, and the God of Isaac your father; and I will be your God, too. The land where you are

lying all alone, shall belong to you and to your children after you; and your children shall spread abroad over the lands, east, and west, and north, and south, like the dust of the earth: and in your family all the world shall receive a blessing. And I am with you in your journey, and I will keep you where you are going, and will bring you back to this land. I will never leave you, and I will surely keep my promise to you."

JACOB'S WONDERFUL DREAM.

And in the morning Jacob awaked from his sleep, and he said, "Surely the Lord is in this place and I did not know it! I thought that I was all alone, but God has been with me. This place is the house of God; it is the gate of heaven!"

And Jacob took the stone on which his head had rested, and he set it up as a pillar, and poured oil on it as an offering to God. And Jacob named that place Bethel, which in the language that Jacob spoke means "The House of God."

And Jacob made a promise to God at that time, and said:

"If God really will go with me, and will keep me in the way that I go, and will give me bread to eat, and will bring me to my

father's house in peace, then the Lord shall be my God; and this stone shall be the house of God; and of all that God gives me, I will give back to God one-tenth as an offering."

Then Jacob went onward in his long journey. He waded across the river Jordan in a shallow place, feeling the way with his staff; he climbed mountains, and journeyed beside the great desert on the east, and at last he came to the city of Haran. Beside the city was the well, where Abraham's servant had met Jacob's mother, Rebekah and there, after Jacob had waited for a time, he saw a young woman coming with her sheep, to give them water.

Then Jacob took off the flat stone that was over the mouth of the well, and drew water, and gave it to the sheep. And when he found that this young woman was his own cousin Rachel, the daughter of Laban, he was so glad that he wept for joy. And at that moment he began to love Rachel, and longed to have her for his wife.

Rachel's father, Laban, who was Jacob's uncle, the brother of Rebekah, Jacob's mother, gave a welcome to Jacob, and took him into his home.

And Jacob asked Laban if he would give his daughter Rachel to him as his wife; and Jacob said, "If you will give me Rachel, I will work for you seven years." And Laban said, "It is better that you should have her than that a stranger should marry her."

So Jacob lived seven years in Laban's house, caring for his sheep and oxen and camels; and such was his love for Rachel that the seven years seemed like a few days.

At last the day came for the marriage; and they brought in the bride, who after the manner of that land was covered with a thick veil, so that her face could not be seen. And she was married to Jacob; and when Jacob lifted up her veil, he found that he had married, not Rachel whom he loved, but her older sister Leah, who was not beautiful, and whom Jacob did not love at all.

Jacob was very angry that he had been deceived, though that was just the way in which Jacob himself had deceived his father and cheated his brother Esau. But his Uncle Laban said:

"In our land we never allow the younger daughter to be married before the older daughter. Keep Leah for your wife, and work for me seven years longer, and you shall have Rachel also."

For in those times, as we have seen, men often had two wives, or even more than two. No one thought that it was wrong then to have more than one wife, although now it is considered very wicked. So Jacob stayed seven years more, fourteen years in all, before he received Rachel as his wife.

While Jacob was living at Haran, eleven sons were born to him. But only one of these was the child of Rachel, whom Jacob loved. This son was Joseph, who was dearer to Jacob than any other of his children, partly because he was the youngest, and also because he was the child of his beloved Rachel.

Story Eleven.

A MIDNIGHT WRESTLING MATCH.

Genesis xxx: 25, to xxxiii: 20.

JACOB stayed a long time in the land of Haran, much longer than he had expected to stay. And in that land Jacob became rich. As wages for his work with Laban, Jacob took a share of the sheep, and oxen, and camels. And since Jacob was very wise and careful in his work, his share grew larger, until Jacob owned a great flock and much cattle. At last, after twenty years, Jacob decided to go back to the land of Canaan, and to his father Isaac, who was still living, though now very old and feeble.

Jacob did not tell his uncle Laban that he was going away; but while Laban was absent from home, Jacob gathered together his wives, and children, and all his sheep and cattle, and camels, and he stole away quietly. When Laban found that Jacob had left him, he was not at all pleased; for he wished Jacob still to care for the things that he owned, for Jacob managed them better than Laban

himself, and God blessed everything that Jacob undertook. Then, too, Laban did not like to have his two daughters, the wives of Jacob, taken so far away from him.

So Laban and the men who were with him followed after Jacob; but that night God spoke to Laban in a dream, and said:

"Do no harm to Jacob, when you meet him."

Therefore, when Laban came to where Jacob was in his camp on Mount Gilead, on the east of the river Jordan, Laban spoke kindly to Jacob. And Jacob and Laban made a covenant, that is a promise between them. They piled up a heap of stones, and on it they set up a large rock like a pillar; and beside the heap of stones they ate a meal together; and Jacob said to Laban:

"I promise not to go past this heap of stones, and this pillar to do you any harm. The God of your grandfather, Nahor, and the God of my grandfather, Abraham, be the judge between us."

And Laban made the same promise to Jacob; and then he kissed his daughters, Jacob's two wives, and all of Jacob's children, and bade them good-by; and Laban went back to Haran, and Jacob went on to Canaan.

And Jacob gave two names to the heap of stones where they had made the covenant. One name was "Galeed," a word which means, "The heap of Witness." The other was "Mizpah," which means "Watch-tower." For Jacob said, "The Lord watch between you and me, when we are absent from each other."

While Jacob was going back to Canaan, he heard news that filled him with fear. He heard that Esau, his brother, was coming to meet him, leading an army of four hundred men. He knew how angry Esau had been long before, and how he had threatened to kill him. And Jacob feared that Esau would now come upon him, and kill, not only Jacob himself, but his wives and his children. If Jacob had acted rightly toward his brother, he need not have feared Esau's coming; but he knew how he had wronged Esau, and he was terribly afraid to meet him.

That night Jacob divided his company into two parts; so that if one part were taken the other part might escape. And he sent onward before him, as a present to his brother, a great drove of oxen and cows, and sheep and goats, and camels and asses; hoping that by the present his brother might be made more kind toward him. And then Jacob prayed earnestly to the Lord God to help him.

After that he sent all his family across a brook that was in his path, called the brook Jabbok, while he stayed alone on the other side of the brook to pray again.

And while Jacob was alone, he felt that a man had taken hold of him, and Jacob wrestled with this strange man all the night. And the man was an angel from God. They wrestled so hard, that Jacob's thigh was strained in the struggle. And the angel said:

JACOB AND THE ANGEL.

"Let me go, for the day is breaking."

And Jacob said:

"I will not let thee go until thou dost bless me." And the angel said:

"What is your name?"

And Jacob answered, "Jacob is my name."

Then the angel said:

"Your name shall no more be called Jacob, but Israel, that is 'He who wrestles with God.' For you have wrestled with God and have won the victory."

And the angel blessed him there. And the sun rose as the angel left him; and Jacob gave a name to that place. He called it Peniel, or Penuel, words which in the language that Jacob spoke mean

NOAH SENDS FORTH THE DOVE.

ELIEZER MEETING REBEKAH AT THE WELL

"The Face of God." "For," said Jacob, "I have met God face to face." And after this Jacob was lame, for in the wrestle he had strained his thigh.

And as Jacob went across the brook Jabbok, early in the morning, he looked up, and there was Esau right before him. He bowed with his face to the ground, over and over again, as people do in those lands when they meet some one of higher rank than their own. But Esau ran to meet him, and placed his arms around his neck, and kissed him; and the two brothers wept together. Esau was kind and generous to forgive his brother all the wrong that he had done; and at first he would not receive Jacob's present, for he said: "I have enough, my brother." But Jacob urged him, until at last he took the present. And so the quarrel was ended, and the two brothers were at peace.

Jacob came to Shechem, in the middle of the land of Canaan, and there he set up his tents; and at the foot of the mountain, although there were streams of water all around, he dug his own well, great and deep; the well where Jesus sat and talked with a woman many ages after that time; and the well that may be still seen. Even now the traveller who visits that place may drink water from Jacob's well.

After this Jacob had a new name, Israel, which means, as we have seen, "The one who wrestles with God." Sometimes he was called Jacob, and sometimes Israel. And all those who came from Israel, his descendants, were called Israelites

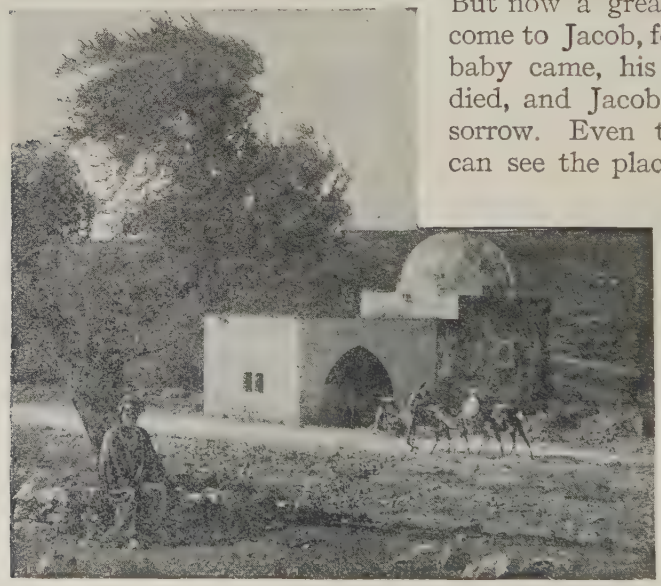
After this Isaac died, very old, and was buried by his sons Jacob and Esau, in the cave at Hebron where Abraham and Sarah were buried already. Esau with his children and his cattle went away to a land on the southeast of Canaan, which was called Edom. And Jacob, or Israel, and his family lived in the land of Canaan, dwelling in tents, and moving from place to place, where they could find good pasture, or grass upon which to feed their flocks.

Story Twelve.

THE RICH MAN'S SON WHO WAS SOLD AS A SLAVE.

Genesis xxxvii: 1 to 36.

AFTER Jacob came back to the land of Canaan with his eleven sons, another son was born to him, the second child of his wife Rachel, whom Jacob loved so well. You remember we told in Story Thirteen how long Jacob worked for Laban caring for his sheep and oxen in order that he might have Rachel for his wife.



RACHEL'S TOMB.

But now a great sorrow was to come to Jacob, for soon after the baby came, his mother Rachel died, and Jacob was filled with sorrow. Even to this day you can see the place where Rachel was buried, on the road between Jerusalem and Bethlehem. Jacob named the child whom Rachel left, Benjamin; and now Jacob had twelve sons. Most of them were grown-up men, but Joseph was a boy, seventeen years old, and his brother Benjamin was almost a baby.

JOSEPH TELLING HIS DREAM TO HIS BROTHERS

Of all his children, Jacob loved Joseph the best, because he was Rachel's child, because he was so much younger than most of his brothers, and because he was good, and faithful, and thoughtful. Jacob gave to Joseph a robe or coat of bright color made somewhat like a long cloak with wide sleeves. This was a special mark of Jacob's favor to Joseph, and it made his older brothers very envious of him.

Then, too, Joseph did what was right, while his older brothers often did very wrong acts, of which Joseph sometimes told their father, and this made them very angry at Joseph. But they hated him still more because of two strange dreams that he had, and of which he told them. He said one day:

"Listen to this dream that I have dreamed. I dreamed that we were out in the field binding sheaves, when suddenly my sheaf stood up, and all your sheaves came around it, and bowed down to my sheaf." And they said, scornfully, "Do you suppose that the dream means that you will some time rule over us, and that we shall bow down to you?" Then a few days after Joseph said, "I have dreamed again. This time I saw in my dream the sun and the moon and eleven stars all come and bow down to me."

And his father said to him, "I do not like you to dream such dreams. Shall I, and your mother, and your brothers, come and bow down before you, as if you are a king?"

His brothers hated Joseph, and would not speak kindly to him; but his father thought much of what Joseph had said.

At one time, Joseph's ten older brothers were taking care of the flock in the fields near Shechem, which was nearly fifty miles from Hebron, where Jacob's tents were spread. And Jacob wished to send a message to his sons, and he called Joseph, and said to him, "Your brothers are near Shechem with the flock. I wish that you would go to them, and take a message, and find if they are well, and if the flocks are doing well; and bring me word from them."

That was quite an errand for a boy to go alone over the country, and find his way, for fifty miles, and then walk home again. But Joseph was a boy that could take care of himself, and could be trusted; so he went forth on his journey, walking northward over the mountains, past Bethlehem, and Jerusalem, and Bethel,—though we are not sure that any of those cities were then built, except Jerusalem, which we know was already a strong city.

When Joseph reached Shechem he could not find his brothers, for they had taken their flocks to another place. A man met Joseph wandering in the field, and asked him, "Whom are you seeking?" Joseph said, "I am looking for my brothers, the sons of Jacob. Can you tell me where I will find them?" And the man said, "They are at Dothan; for I heard them say that they were going there." Then Joseph walked over the hills to Dothan, which was fifteen miles further. And his brothers saw him afar off coming towards them. They knew him by his bright garment; and one said to another:

JOSEPH SOLD BY HIS BROTHERS.

"Look, that dreamer is coming! Come, let us kill him, and throw his body into a pit, and tell his father that some wild beast has eaten him; and then we will see what becomes of his dreams."

One of his brothers, whose name was Reuben, felt more kindly toward Joseph than the others; but he did not dare to oppose the others openly. Reuben said:

"Let us not kill him; but let us throw him into this pit, here in the wilderness, and leave him there to die."

But Reuben intended, after they had gone away, to lift Joseph out of the pit, and take him home to his father. The brothers did as Reuben told them; they threw Joseph into the pit, which was empty. He cried, and begged them to save him, but they would not. They calmly sat down to eat their dinner on the grass, while their brother was calling to them from the pit.

After the dinner, Reuben chanced to go to another part of the field, so that he was not at hand when a company of men passed by with their camels, going from Gilead, on the east of the river Jordan, to Egypt, to sell spices and fragrant gum from trees to the Egyptians. Then Judah, another of Joseph's brothers said, "What good will it do us to kill our brother? Would it not be better for us to sell him to these men, and let them carry him away? After all, he is our brother, and we would better not kill him."

His brothers agreed with him; so they stopped the men who were passing, and drew up Joseph from the pit; and for twenty pieces of silver, they sold Joseph to these men; and they took him away with them down to Egypt.

After a while, Reuben came to the pit, where he had left Joseph, and looked into it; but Joseph was not there. Then Reuben was in great trouble, and he came back to his brothers saying, "The boy is not there! What shall I do?"

Then his brothers told Reuben what they had done, and they all agreed together to deceive their father. They killed one of the goats, and dipped Joseph's coat in its blood, and they brought it to their father, and they said to him, "We found this coat out in the wilderness. Look at it, and see if you think it was your son's." And Jacob knew it at once. He said, "It is my son's coat. Some wild beast has eaten him. There is no doubt that Joseph has been torn in pieces!"

And Jacob's heart was broken over the loss of Joseph, all the more because he had sent Joseph alone on the journey through the wilderness. They tried to comfort him, but he would not be comforted. He said:

"I will go down to the grave mourning for my poor lost son."

So the old man sorrowed for his son Joseph; and all the time his wicked brothers knew that Joseph was not dead; but they would not tell their father the dreadful deed that they had done to their brother, in selling him as a slave.

Story Thirteen.

FROM THE PRISON TO THE PALACE.

Genesis xl: 1, to xli: 44.

THE men who bought Joseph from his brothers were called Ishmaelites, because they belonged to the family of Ishmael, who, you remember, was the son of Hagar, the servant of Sarah. These men carried Joseph southward over the plain which lies beside the great sea on the west of Canaan; and after many days they brought Joseph to Egypt. How strange it must have seemed to the boy who had lived in tents, to see the great river Nile, and the cities, thronged with people, and the temples, and the mighty pyramids!

The Ishmaelites sold Joseph as a slave to a man named Potiphar, who was an officer in the army of Pharaoh, the king of Egypt. Joseph was a beautiful boy, and cheerful and willing in his spirit, and able in all that he undertook; so that his master, Potiphar, became very friendly to him, and after a time he placed Joseph in charge of his house, and everything in it. For some years Joseph continued in the house of Potiphar, a slave in name, but in reality the master of all his affairs, and ruler over his fellow-servants.

But Potiphar's wife, who at first was very friendly to Joseph, afterward became his enemy, because Joseph would not do wrong to please her. She told her husband falsely that Joseph had done a wicked deed. Her husband believed her, and was very angry at Joseph, and put him in the prison with those who had been sent to that place for breaking the laws of the land. How hard it was for Joseph to be charged with a crime, when he had done no wrong, and to be thrust into a dark prison among wicked people!

But Joseph had faith in God, that at some time all would come out right: and in the prison he was cheerful, and kind, and helpful, as he had always been. The keeper of the prison saw that Joseph was not like the other men around him, and he was kind to Joseph.

In a very little while Joseph was placed in charge of all his fellow-prisoners, and took care of them; just as he had taken care of everything in Potiphar's house. The keeper of the prison scarcely looked into the prison at all, for he had confidence in Joseph, that he would be faithful and wise in doing the work given to him. Joseph did right, and served God; and God blessed Joseph in everything.

While Joseph was in the prison, two men were sent there by

A GREAT TEMPLE IN EGYPT.

the king of Egypt, because he was displeased with them. One was the king's chief butler, who served the king with wine; the other was the chief baker, who served him with bread. These two men were under Joseph's care, and Joseph waited on them, for they were men of rank.

One morning, when Joseph came into the room in the prison where the butler and the baker were kept, he found them looking quite sad. Joseph said to them:

"Why do you look so sad to-day?" Joseph was cheerful and

happy in his spirit, and he wished others to be happy, even in prison.

And one of the men said, "Each one of us dreamed last night a very strange dream; and there is no one to tell us what our dreams mean."

For in those times, before God gave the Bible to men, he often spoke to men in dreams; and there were wise men, who could sometimes tell what the dreams meant.

"Tell me," said Joseph, "what your dreams were. Perhaps my God will help me to understand them."

Then the chief butler told his dream. He said, "In my dream I saw a grape-vine with three branches; and as I looked the branches shot out buds, and the buds became blossoms, and the blossoms turned into clusters of ripe grapes. And I picked the grapes, and squeezed their juice into King Pharaoh's cup, and it became wine; and I gave it to King Pharaoh to drink, just as I used to do when I was beside his table."

Then Joseph said, "This is what your dream means. The three branches mean three days. In three days King Pharaoh will call you out of prison, and will put you back in your place; and you shall stand at his table, and shall give him his wine, as you have given it before. But when you go out of prison, please to remember me, and try to find some way to get me, too, out of this prison. For I was stolen out of the land of Canaan, and sold as a slave; and I have done nothing wrong, to deserve being put in this prison. Do speak to the king for me, that I may be set free."

Of course the chief butler felt very happy to hear that his dream had so pleasant a meaning; and then the chief baker spoke, hoping to have an answer as good.

"In my dream," said the baker, "there were three baskets of white bread on my head, one above the other, and on the top-most basket were all kinds of roasted meat and food for Pharaoh; and the birds came, and ate the food from the baskets on my head."

And Joseph said to the baker:

"This is the meaning of your dream, and I am sorry to tell it to you. The three baskets are three days. In three days, by order of the king, you shall be lifted up, and hanged upon a tree; and the birds shall eat your flesh from your bones as you are hanging in the air."

And it came to pass, just as Joseph had said. Three days after that, King Pharaoh sent his officers to the prison. They came and took out both the chief butler and the chief baker. The baker they hung up by his neck to die, and left his body for the birds to pick in pieces. The chief butler they brought back to his old place, where he waited at the king's table, and handed him his wine to drink.

You would have supposed that the butler would remember Joseph, who had given him the promise of freedom, and had shown such wisdom. But in his gladness, he forgot all about Joseph. And two full years passed by, while Joseph was still in prison, until he was a man thirty years old.

But one night, King Pharaoh himself dreamed a dream, in fact two dreams in one. And in the morning he sent for all the wise men of Egypt, and told them his dreams; but there was not a man who could give the meaning of them. And the king was troubled, for he felt that the dreams had some meaning, which it was important for him to know.

Then suddenly the chief butler, who was by the king's table, remembered his own dream, in the prison two years before, and remembered, too, the young man who had told its meaning so exactly. And he said:

"I do remember my faults this day. Two years ago King Pharaoh was angry with his servants, with me and the chief baker, and he sent us to the prison. While we were in the prison, one night each of us dreamed a dream, and the next day a young man in the prison, a Hebrew from the land of Canaan, told us what our dreams meant; and in three days they came true, just as the Hebrew had said. I think that, if this young man is in the prison still, he could tell the king the meaning of his dreams."

You notice that the butler spoke of Joseph as "a Hebrew." The people of Israel, to whom Joseph belonged, were called Hebrews as well as Israelites. The word Hebrew means "one who crossed over," and it was given to the Israelites, because Abraham their father, had come from a land on the other side of the great river Euphrates, and had crossed over the river on his way to Canaan.

Then King Pharaoh sent in haste to the prison for Joseph; and Joseph was taken out, and he was dressed in new garments, and was led in to Pharaoh in the palace. And Pharaoh said to

Joseph: "I have dreamed a dream, and there is no one who can tell what it means. And I have been told that you have power to understand dreams and what they mean."

JOSEPH BEFORE PHARAOH

And Joseph answered Pharaoh: "The power is not in me; but God will give Pharaoh a good answer. What is the dream that the king has dreamed?"

"In my first dream," said Pharaoh, "I was standing by the river; and I saw seven fat and handsome cows come up from the river to feed in the grass. And while they were feeding, seven other cows followed them up from the river, very thin, and poor, and lean, such miserable creatures as I had never seen. And the seven lean cows ate up the seven fat cows; and after they had eaten them, they were as lean and miserable as before. Then I awoke.

"And I fell asleep again, and dreamed again. In my second dream, I saw seven heads of grain growing upon one stalk, large, and strong, and good. And then seven heads came up after them, that were thin, and poor, and withered. And the seven thin heads swallowed up the seven good heads, and afterward were as poor and withered as before.

"And I told these two dreams to all the wise men, and there is no one who can tell me their meaning. Can you tell me what these dreams mean?"

And Joseph said to the king:

"The two dreams have the same meaning. God has been showing to King Pharaoh what he will do in this land. The seven good cows mean seven years, and the seven good heads of grain mean the same seven years. The seven lean cows, and the seven thin heads of grain also mean seven years. The good cows and the good grain mean seven years of plenty, and the seven thin cows and thin heads of grain mean seven poor years. There are coming upon the land of Egypt seven years of such plenty as have never been seen; when the fields shall bring greater crops than ever before; and after those years shall come seven years when the fields shall bring no crops at all. And then for seven years there shall be such need, that the years of plenty will be forgotten, for the people will have nothing to eat.

"Now, let King Pharaoh find some man who is able and wise, and let him set this man to rule over the land. And during the seven years of plenty, let a part of the crops be put away for the years of need. If this shall be done, then when the years of need come there will be plenty of food for all the people, and no one will suffer, for all will have enough."

And King Pharoah said to Joseph:

"Since God has shown you all this; there is no other man as wise as you. I will appoint you to do this work, and to rule over the land of Egypt. All the people shall be under you; only on the throne of Egypt, I will be above you."

And Pharaoh took from his own hand the ring which held his seal, and put it on Joseph's hand, so that he could sign for the king, and seal in the king's place. And he dressed Joseph in robes of fine linen, and put around his neck a gold chain. And he made Joseph ride in a chariot which was next in rank to his

JOSEPH SOLD BY HIS BROTHERS.

JOSEPH'S CUP FOUND IN BENJAMIN'S SACK

JOSEPH TELLING PHARAOH THE MEANING OF HIS DREAM

own. And they cried out before Joseph, "Bow the knee." And thus Joseph was ruler over all the land of Egypt.

So the slave boy, who was sent to prison without deserving it, came out of prison to be a prince and a master over all the land. You see that God had not forgotten Joseph, even when he seemed to have left him to suffer.

Story Fourteen.

HOW JOSEPH'S DREAM CAME TRUE.

Genesis xli: 46, to xlii: 38.

WHEN Joseph was made ruler over the land of Egypt, he did just as he had always done. It was not Joseph's way to sit down and rest, and enjoy himself, and make others wait on him. He found his work at once, and began to do it faithfully and thoroughly. He went out over all the land of Egypt, and saw how rich and abundant were the fields of grain, giving much more than the people could use for their own needs. He told the people not to waste it, but to save it for the coming time of need.

And he called upon the people to give him for the king, one bushel of grain out of every five, to be stored up. The people brought their grain, after taking for themselves as much as they needed; and Joseph stored it up in great store-houses in the cities; so much at last that no one could keep account of it.

The king of Egypt gave a wife to Joseph from the noble young women of his kingdom. Her name was Asenath; and to Joseph and his wife God gave two sons. The oldest son he named Manasseh, a word which means, "making to forget."

"For," said Joseph, "God has made me forget all my troubles, and my toil as a slave."

The second son he named Ephraim, a word that means, "fruitful."

"Because," said Joseph, "God has not only made the land fruitful, but he has made me fruitful in the land of my troubles."

The seven years of plenty soon passed by, and then came the years of need. In all the lands around people were hungry, and there was no food for them to eat; but in the land of Egypt everybody had enough. Most of the people soon used up the grain that they had saved: many had saved none at all, and they all cried to the king to help them.

PLOWING IN BIBLE TIME

"Go to Joseph," said King Pharaoh, "and do whatever he tells you to do."

Then the people came to Joseph, and Joseph opened the storehouses, and sold to the people all the grain that they wished to buy. And not only the people of Egypt came to buy grain, but people of all the lands around as well, for there was great need and famine everywhere.

And the need was as great in the land of Canaan, where Jacob lived, as in other lands. Jacob was rich in flocks and cattle, and gold and silver; but his fields gave no grain, and there was danger that his family and his people would starve. And Jacob,—who was now called Israel also,—heard that there was food in Egypt, and he said to his sons:

"Why do you look at each other, asking what to do to find food? I have been told that there is grain in Egypt. Go down

to that land, and take money with you, and buy grain, so that we may have bread, and may live."

Then the ten older brothers of Joseph went down to the land of Egypt. They rode upon asses, for horses were not much used in those times, and they brought money with them. But Jacob would not let Benjamin, Joseph's younger brother, go with them, for he was all the more dear to his father, now that Joseph was no longer with him; and Jacob feared that harm might come to him.

Then Joseph's brothers came to Joseph to buy food. They did not know him, grown up to be a man, dressed as a prince, and seated on a throne. Joseph was now nearly forty years old, and it had been almost twenty-three years since they had sold him. But Joseph knew them all, as soon as he saw them. He resolved to be sharp and stern with them, not because he hated them, but because he wished to see what their spirit was, and whether they were as selfish, and cruel, and wicked as they had been in other days.

They came before him, and bowed, with their faces to the ground. Then, no doubt, Joseph thought of the dream that had come to him while he was a boy, of his brothers' sheaves bending down around his sheaf. He spoke to them as a stranger, as if he did not understand their language, and he had their words explained to him in the language of Egypt.

"Who are you? And from what place do you come?" said Joseph, in a harsh, stern manner.

They answered him, very meekly, "We have come from the land of Canaan to buy food."

"No," said Joseph, "I know what you have come for. You have come as spies, to see how helpless the land is, so that you can bring an army against us, and make war on us."

"No, no," said Joseph's ten brothers, "we are no spies, we are the sons of one man, who lives in the land of Canaan; and we have come for food, because we have none at home."

"You say you are the sons of one man, who is your father? Is he living? Have you any more brothers? Tell me all about yourselves."

And they said, "Our father is an old man in Canaan. We did have a younger brother, but he was lost; and we have one

brother still, who is the youngest of all, but his father could not spare him to come with us."

"No," said Joseph, "you are not good, honest men. You are spies. I shall put you all in prison, except one of you; and he shall go and bring that youngest brother of yours; and when I see him, then I will believe that you tell the truth."

So Joseph put all the ten men in prison, and kept them under guard for three days; then he sent for them again. They did not know that he could understand their language, and they said to each other, while Joseph heard, but pretended not to hear:

"This has come upon us because of the wrong that we did to our brother Joseph, more than twenty years ago. We heard him cry, and plead with us, when we threw him into the pit, and we would not have mercy on him. God is giving us only what we have deserved."

And Reuben, who had tried to save Joseph, said, "Did I not tell you not to harm the boy? and you would not listen to me. God is bringing our brother's blood upon us all."

When Joseph heard this, his heart was touched, for he saw that his brothers were really sorry for the wrong that they had done him. He turned away from them, so that they could not see his face, and he wept. Then he turned again to them, and spoke roughly as before, and said:

"This I will do, for I serve God, I will let you all go home, except one man. One of you I will shut up in prison; but the rest of you can go home, and take food for your people. And you must come back, and bring your youngest brother with you, and I shall know then that you have spoken the truth."

Then Joseph gave orders, and his servants seized one of his brothers, whose name was Simeon, and bound him in their sight, and took him away to prison. And he ordered his servants to fill the men's sacks with grain, and to put every man's money back into the sack before it was tied up, so that they would find the money as soon as they opened the sack. Then the men loaded their asses with the sacks of grain, and started to go home, leaving their brother Simeon a prisoner.

When they stopped on the way to feed their asses, one of the brothers opened his sack, and there he found his money lying on the top of the grain. He called out to his brothers, "'See, here

is my money given again to me!" And they were frightened; but they did not dare to go back to Egypt, and meet the stern ruler of the land. They went home, and told their old father all that had happened to them; and how their brother Simeon was in prison, and must stay there until they should return, bringing Benjamin with them.

When they opened their sacks of grain, there, in the mouth of each sack, was the money that they had given; and they were filled with fear. Then they spoke of going again to Egypt, and taking Benjamin, but Jacob said to them:

"You are taking my sons away from me. Joseph is gone, and Simeon is gone, and now you would take Benjamin away. All these things are against me!"

Reuben said, "Here are my own two boys. You may kill them, if you wish, in case I do not bring Benjamin back to you."

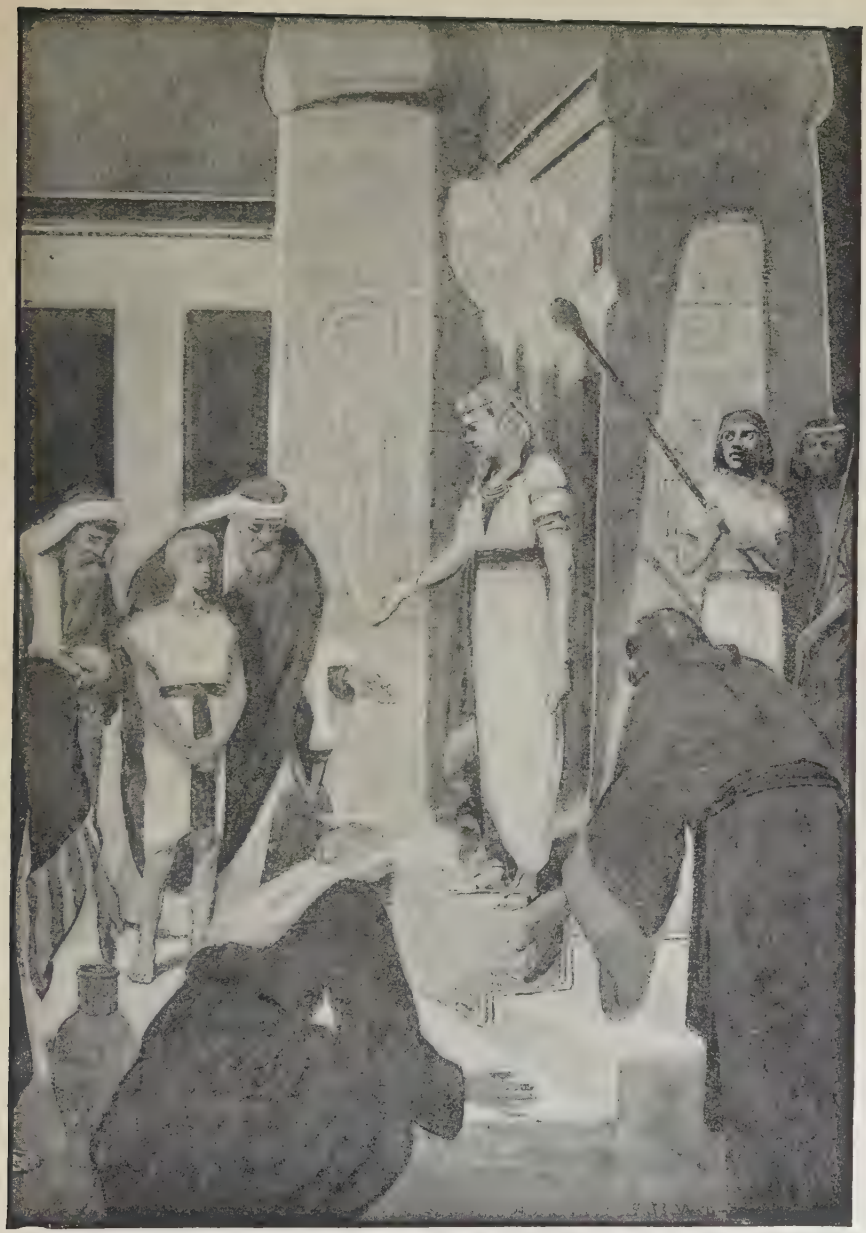
But Jacob said, "My youngest son shall not go with you. His brother is dead, and he alone is left to me. If harm should come to him, it would bring down my gray hairs with sorrow to the grave."

Story Fifteen.

A LOST BROTHER FOUND.

Genesis xliii: 1, to xlv: 24.

THE food which Jacob's sons had brought from Egypt did not last long, for Jacob's family was large. Most of his sons were married and had children of their own; so that the children and grand-children, were sixty-six, besides the servants who waited on them, and the men who cared for Jacob's flocks. So around the tent of Jacob was quite a camp of other tents and an army of people.



BENJAMIN IS BROUGHT TO JOSEPH.

When the food that had come from Egypt was nearly eaten up, Jacob said to his sons:

"Go down to Egypt again, and buy some more food for us."

And Judah, Jacob's son, the man who years before had urged his brothers to sell Joseph to the Ishmaelites, said to his father:

"It is of no use for us to go to Egypt, unless we take Benjamin with us. The man who rules in that land said to us, 'You shall not see my face, unless your youngest brother be with you.'"

Israel said, "Why did you tell the man that you had a brother? You did me great harm when you told him."

"Why," said Jacob's sons, "we could not help telling him. The man asked us all about our family. Is your father yet living? Have you any more brothers? and we had to tell him, his questions were so close. How should we know that he would say, 'Bring your brother here for me to see him.'"

And Judah said, "Send Benjamin with me, and I will take care of him. I promise you, that I will bring him safely home. If he does not come back, let me bear the blame forever. He must go, or we shall die for want of food; and we might have gone down to Egypt and come home again, if we had not been kept back." And Jacob said, "If he must go, then he must. But take a present to the man, some of the choicest fruits of the land, some spices, and perfumes, and nuts, and almonds. And take twice as much money, besides the money that was in your sacks. Perhaps that was a mistake, when the money was given back to you. And take your brother Benjamin; and may the Lord God make the man kind to you, so that he will set Simeon free, and let you bring Benjamin back. But if it is God's will that I lose my children, I cannot help it."

So ten brothers of Joseph went down a second time to Egypt. Benjamin going in place of Simeon. They came to Joseph's office, the place where he sold grain to the people; and they stood before their brother, and bowed as before. Joseph saw that Benjamin was with them, and he said to his steward, the man who was over his house: "Make ready a dinner, for all these men shall dine with me to-day."

When Joseph's brothers found that they were taken into Joseph's house, they were filled with fear; they said to each other:

"We have been taken here on account of the money in our sacks. They will say that we have stolen it; and then they will sell us all for slaves."

But Joseph's steward, the man who was over his house, treated the men kindly, and when they spoke of the money in their sacks, he would not take it again, saying: "Never fear; your God must have sent you this as a gift. I had your money." The steward received the men into Joseph's house, and washed their feet, according to the custom of the land. And at noon, Joseph came in to meet them. They brought him the present from their father, and again they bowed before him, with their faces on the ground.

And Joseph asked them if they were well, and said: "Is your father still living, the old man of whom you spoke? Is he well?"

And they said, "Our father is well, and he is living." And again they bowed to Joseph. And Joseph looked at his younger brother, Benjamin, the child of his own mother, Rachel; and he said: "Is this your youngest brother, of whom you spoke to me? God be gracious unto you, my son."

And Joseph's heart was so full that he could not keep back his tears. He went in haste to his own room, and wept there. Then he washed his face, and came out again, and ordered the table to be set for dinner. They set Joseph's table for himself, as the ruler, and another table for his Egyptian officers, and another for the eleven men from Canaan; for Joseph had brought Simeon out of the prison, and had given him a place with his brothers.

Joseph himself arranged the order of the seats for his brothers, the oldest at the head; and all in order of age down to the youngest. The men wondered at this, and could not see how the ruler of Egypt should know the order of their ages. And Joseph sent dishes from his table to his brothers; and he gave to Benjamin five times as much as to the others. Perhaps he wished to see whether they were as jealous of Benjamin as in other days they had been toward him.

After dinner, Joseph said to his steward, "Fill the men's sacks with grain, as much as they can carry; and put each man's money in his sack. And put my silver cup in the sack of the youngest, with his money."

The steward did as Joseph had said; and early in the morning the brothers started to go home. A little while afterward, Joseph said to his steward:

"Hasten, follow after the men from Canaan, and say, 'Why have you wronged me, after I had treated you kindly? You have stolen my master's silver cup, out of which he drinks.'" The steward followed the men, and overtook them, and charged them with stealing. And they said to him: "Why, should you talk to us in this manner? We have stolen nothing. Why, we brought back to you the money that we found in our sacks; and is it likely that we would steal from your lord his silver or gold? You may search us; and if you find your master's cup on any of us, let him die, and the rest of us may be sold as slaves."

THE CUP WAS FOUND IN THE SACK OF BENJAMIN.

Then they took down the sacks from the asses, and opened them; and in each man's sack was his money, for the second time.

And when they came to Benjamin's sack, there was the ruler's silver cup! Then, in the greatest sorrow, they tied up their bags again, and laid them on the asses, and came back to Joseph's palace.

And Joseph said to them:

"What wicked thing is this that you have done? Did you not know that I would surely find out your deeds."

Then Judah said, "O my lord, what can we say? God has punished us for our sins; and now we must all be slaves, both us that are older, and the youngest in whose sack the cup was found."

"No," said Joseph, "only one of you is guilty, the one who has taken away my cup; I will hold him as a slave, and the rest of you can go home to your father."

Joseph wished to see whether his brothers were still selfish, and were willing to let Benjamin suffer, if they could escape.

Then Judah, the very man who had urged his brothers to sell Joseph as a slave, came forward, and fell at Joseph's feet, and pleaded with him to let Benjamin go. He told again the whole story, how Benjamin was the one whom his father loved the most of all his children, now that his brother was lost. He said:

"I promised to bear the blame, if this boy was not brought home in safety. If he does not go back, it will kill our poor old father, who has seen much trouble. Now let my youngest brother go home to his father, and I will stay here as a slave in his place!"

Joseph knew now what he had longed to know, that his brothers were no longer cruel nor selfish, but one of them was willing to suffer, so that his brother might be spared. And Joseph could not any longer keep his secret, for his heart longed after his brothers, and he was ready to weep again, with tears of love and joy. He sent all his Egyptian servants out of the room, so that he might be alone with his brothers, and then said:

"Come near to me, I wish to speak with you;" and they came near, wondering. Then Joseph said:

"I am Joseph, is my father really alive?" How frightened his brothers were, as they heard these words, spoken in their own language by the ruler of Egypt, and for the first time, knew that this stern man, who had their lives in his hand, was their own brother whom they had wronged! Then Joseph said again:

"I am Joseph your brother, whom you sold into Egypt. But do not feel troubled because of what you did. For God sent me

before you to save your lives. There have been already two years of need and famine, and there are to be five years more, when there shall neither be plowing of the fields nor harvest. It was not you who sent me here, but God, and he sent me to save your lives. God has made me like a father to Pharaoh and ruler over all the land of Egypt. Now, go home, and bring down to me my father and all his family, for that is the only way to save their lives."

Then Joseph placed his arms around Benjamin's neck, and kissed him, and wept upon him And Benjamin wept on his neck. And Joseph kissed all his brothers, to show them that he had fully forgiven them; and after that his brothers began to lose their fear of Joseph, and talked with him more freely.

Afterward Joseph sent his brothers home with good news, and rich gifts, and abundant food. He sent also wagons in which Jacob and his wives and the little ones of his family might ride from Canaan down to Egypt. And Joseph's brothers went home happier than they had been for many years.

Story Sixteen.

FROM THE LAND OF FAMINE TO THE LAND OF PLENTY.

Genesis xlv: 25, to l: 26.

SO Joseph's eleven brothers went home to their old father with the glad news that Joseph was alive and was ruler over the land. It was such a joyful surprise to Jacob that he fainted. But after a time he revived; and when they showed him the wagons that Joseph had sent to bring him and his family to Egypt, old Jacob said, "It is enough; Joseph my son is yet alive; I will go and see him before I die."

Then they went on their journey, with their wives, and children, and servants, and sheep and cattle, a great company. They stopped to rest at Beersheba, which had been the home of Isaac and of Abraham, and made offerings to the Lord, and worshipped. And that night the Lord appeared to Jacob, and said to him:

"Jacob, I am the Lord, the God of your father; fear not to go down to Egypt; for I will go down with you; and there you shall see your son Joseph; and in Egypt I will make of your descen-

JOSEPH BRINGS JACOB TO PHARAOH.

dants, those that come from you, a great people; and I will surely bring them back again to this land."

They came down to Egypt, sixty-six of Jacob's children and grand-children. Joseph rode in his chariot to meet his father, and fell on his neck, and wept upon him. And Jacob said, "Now, I am ready to die, since I know that you are still alive; and I have seen your face." And Joseph brought his father in to see King Pharaoh; and Jacob, as an old man, gave his blessing to the king.

The part of the land of Egypt where Joseph found for his brothers a home, was called Goshen. It was on the east, between

Egypt and the desert, and it was a very rich land, where the soil gave large harvests. But at that time, and for five years after, there were no crops, because of the famine that was in the land. During those years, the people of Israel in the land of Goshen, were fed as were all the people of Egypt, with grain from the storehouses of Joseph.

Jacob lived to be almost a hundred and fifty years old. Before he died he blessed Joseph and all his sons, and said to them:

"When I die, do not bury me in the land of Egypt, but take my body to the land of Canaan, and bury me in the cave at Hebron, with Abraham, and Isaac my father."

And Joseph brought his two sons, Manasseh and Ephraim, to his father's bed. Jacob's eyes were dim with age, as his father Isaac's had been (see Story Twelve), and he could not see the two young men. And he said, "Who are these?"

And Joseph said, "They are my two sons, whom God has given me in this land."

"Bring them to me," said Jacob, "that I may bless them before I die."

And Jacob kissed them, and put his arms around them, and he said:

"I had not thought that I should ever see your face, my son; and God has let me see both you and your children also."

And Jacob placed his right hand on Ephraim's head, the younger, and his left hand on Manasseh the older. Joseph tried to change his father's hands, so that his right hand should be on the older son's head. But Jacob would not allow him, and he said:

"I know what I am doing, God will bless the older son; but the greater blessing shall be with the younger, for his descendants, those who spring from him, shall be greater and stronger than the descendants of his brother."

And so it came to pass many years after this; for the tribe of Ephraim, the younger son, became greater and more powerful than the tribe of Manasseh, the older son.

When Jacob died a great funeral was held. They carried his body up out of Egypt to the land of Canaan, and buried it,—as he had said to them,—in the cave of Machpelah, where Abraham and Isaac were buried already.

When the sons of Jacob came back to Egypt after the burial of their father, they said one to another:

"It may be that Joseph will punish us, now that his father is dead, for the wrong that we did to him many years ago."

And they sent a message, asking Joseph to forgive them, for his father's sake. And again they came and bowed down

THE TOMB OF ABRAHAM, ISAAC AND JACOB.

before him, with their faces to the ground; they said, "We are your servants; be merciful to us."

Joseph wept when his brothers spoke to him, and he said:

"Fear not. Am I in God's place to punish and to reward? It is true that you meant evil to me, but God turned it to good, so that all your families might be kept alive. Do not be afraid; I will care for you, and for your children."

After this Joseph lived to a good old age, until he was a hundred and ten years old. Before he died he said to his children, and to all the children of Israel, who had now increased to very many people:

"I am going to die; but God will come to you, and will bring you up out of this land, into your own land, which he promised

to your fathers, to Abraham, and Isaac, and Jacob. When I die do not bury me in Egypt, but keep my body until you go out of this land, and take it with you."

So when Joseph died they embalmed his body, as the Egyptians embalmed the dead; so that the body would not decay, and they placed his body in a stone coffin, and kept it in the land of Goshen among the people of Israel. Thus Joseph not only showed his faith in God's promise, that he would bring his people back to the land of Canaan; but he also encouraged the faith of those who came after him. For as often as the Israelites looked on the stone coffin that held the body of Joseph, they said to one another.

"There is the token, the sign, that this land is not our home. This coffin will not be buried until we bury it in our own land, the land of Canaan, where God will lead us in his own time."

Story Seventeen.

THE BEAUTIFUL BABY WHO WAS FOUND IN A RIVER.

Exodus i: 1, to ii: 22.

THE children of Israel stayed in the land of Egypt much longer than they had expected to stay. They were in that land about four hundred years. And the going down to Egypt proved a great blessing to them. It saved their lives during the years of famine and need. After the years of need were over, they found the soil in the land of Goshen, that part of Egypt where they were living, very rich, so that they could gather three or four crops every year.

Then, too, some of the sons of Israel, before they came to Egypt, had begun to marry the women in the land of Canaan, who worshipped idols, and not the Lord. If they had stayed there, their children would have grown up like the people around them, and soon would have lost all knowledge of God.

But in Goshen, they lived alone and apart from the people of Egypt. They worshipped the Lord God, and were kept away from the idols of Egypt. And in that land, as the years went

THE BABY IN THE ARK FLOATS DOWN THE RIVER.

on, from being seventy people, they grew in number, until they became a great multitude. Each of the twelve sons of Jacob was the father of a tribe, and Joseph was the father of two tribes, which were named after his two sons, Ephraim and Manasseh.

As long as Joseph lived, and for some time after, the people of Israel were treated kindly by the Egyptians, out of their love for Joseph, who had saved Egypt from suffering by famine. But, after a long time another king began to rule over Egypt, who cared nothing for Joseph or Joseph's people. He saw that the

Israelites (as the children of Israel were called) were very many; and he feared lest they would soon become greater in number and in power than the Egyptians.

He said to his people, "Let us rule these Israelites more strictly. They are growing too strong."

Then they set harsh rulers over the Israelites, who laid heavy burdens on them. They made the Israelites work hard for the Egyptians, and build cities for them, and give to the Egyptians a large part of the crops from their fields. They set them at work in making brick, and in building store-houses. They were so afraid that the Israelites would grow in number, that they gave orders to kill all the little boys that were born to the Israelites; though their little girls might be allowed to live.

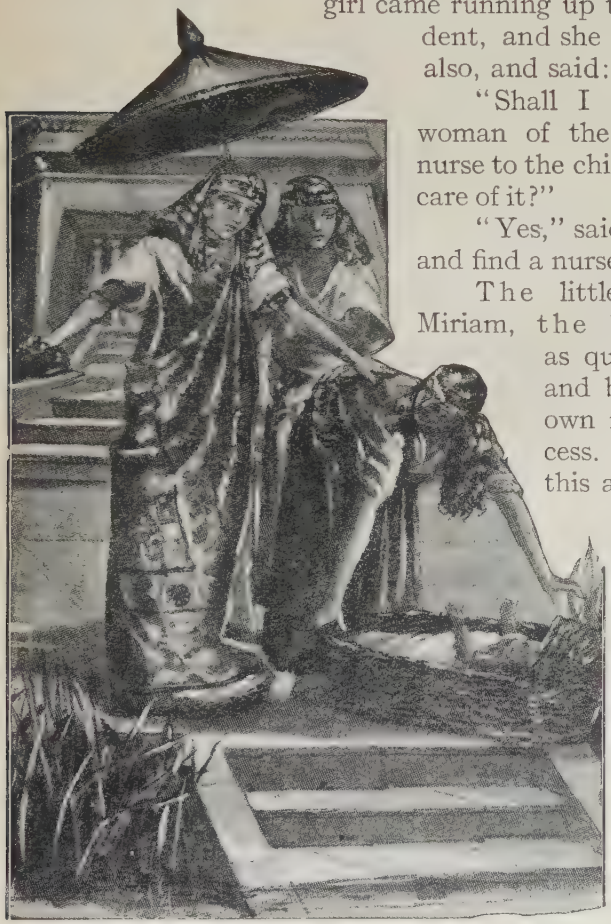
But in the face of all this hate, and wrong, and cruelty, the people of Israel were growing in numbers, and becoming greater and greater.

At this time, when the wrongs of the Israelites were the greatest, and when their little children were being killed, one little boy was born. He was such a lovely child that his mother kept him hid, so that the enemies did not find him. When she could no longer hide him, she found a plan to save his life, believing that God would help her and save her beautiful little boy. She made a little box like a boat, and covered it with something that would not let the water into it. Such a boat as this, covered over, was called "an ark." She knew that at certain times the daughter of King Pharaoh,—all the kings of Egypt were called Pharaoh,—would come down to the river for a bath. She placed her baby boy in the ark, and let it float down the river where the princess, Pharaoh's daughter, would see it. And she sent her own daughter, a little girl named Miriam, twelve years old, to watch close at hand. How anxious the mother and the sister were as they saw the little ark floating away from them on the river.

Pharaoh's daughter, with her maids, came down to the river; and they saw the ark floating on the water, among the reeds. She sent one of her maids to bring it to her, so that she might see what was in the curious box. They opened it, and there was a beautiful little baby, who began to cry to be taken up.

The princess felt kind toward the little one, and loved it at

once. She said: "This is one of the Hebrews' children." You have heard how the children of Israel came to be called Hebrews. Pharaoh's daughter thought that it would be cruel to let such a lovely baby as this die out on the water. And just then a little girl came running up to her, as if by accident, and she looked at the baby also, and said:



THE PRINCESS FINDS THE BABY.

"Shall I go and find some woman of the Hebrews to be a nurse to the child for you, and take care of it?"

"Yes," said the princess, "Go and find a nurse for me."

The little girl,—who was Miriam, the baby's sister,—ran as quickly as she could, and brought the baby's own mother to the princess. Miriam showed in this act that she was a wise and thoughtful little girl. The princess said to the little baby's mother:

"Take this child to your home and nurse it for me, and I will pay you wages for it."

How glad the Hebrew mother was to take her child home! No one could harm her boy now, for he was protected by the princess of Egypt, the daughter of the king.

When the child was large enough to leave his mother, Pharaoh's daughter took him into her own home in the palace. She named

him "Moses," a word that means "Drawn out," because he was drawn out of the water.

So Moses, the Hebrew boy, lived in the palace among the nobles of the land, as the son of the princess. There he learned much more than he could have learned among his own people; for there were very wise teachers among the Egyptians. Moses gained all the knowledge that the Egyptians had to give. There in the court of the cruel king who had made slaves of the Israelites,

MOSES DROVE OFF THE ROUGH MEN.

God's people, was growing up an Israelite boy who should at some time set his people free.

Although, Moses grew up among the Egyptians, and gained their learning, he loved his own people. They were poor and were hated, and were slaves, but he loved them, because they were the people who served the Lord God, while the Egyptians worshipped idols and animals. Strange it was that so wise a people as these should bow down and pray to an ox, or to a cat, or to a snake, as did the Egyptians!

When Moses became a man, he went among his own people, leaving the riches and ease that he might have enjoyed among

the Egyptians. He felt a call from God to lift up the Israelites, and set them free. But at that time he found that he could do nothing to help them. They would not let him lead them, and as the king of Egypt had now become his enemy, Moses went away from Egypt, into a country in Arabia called Midian.

He was sitting by a well, in that land, tired from his long journey, when he saw some young women come to draw water for their flocks of sheep. But some rough men came and drove the women away, and took the water for their own flocks. Moses saw it, and helped the women, and drew the water for them.

These young women were sisters, the daughters of a man named Jethro, who was a priest in the land of Midian. He asked Moses to live with him, and to help him in the care of his flocks. Moses stayed with Jethro, and married one of his daughters. So from being a prince in the king's palace in Egypt, Moses became a shepherd in the wilderness of Midian.

Story Eighteen.

THE VOICE FROM THE BURNING BUSH.

Exodus iii: 1, to iv: 31.

IT must have been a great change in the life of Moses, after he had spent forty years in the palace as a prince, to go out into the wilderness of Midian, and live there as a shepherd. He saw no more the crowded cities, the pyramids, the temples of Egypt, and the great river Nile. For forty years Moses wandered about the land of Midian with his flocks, living alone, often sleeping at night on the ground, and looking up by day to the great mountains.

He wore the rough skin mantle of a shepherd; and in his hand

was the long shepherd's staff. On his feet were sandals which he wore instead of shoes. But when he stood before an altar to worship God he took off his sandals. For when we take off our hats, as in church or a place where God is worshipped, the people of those lands take off their shoes, as a sign of reverence in a sacred place.

Moses was a great man, one of the greatest men that ever lived. But he did not think himself great or wise. He was contented with the work that he was doing; and sought no higher place. But God had a work for Moses to do, and all through those years in the wilderness God was preparing him for that work.

All through those years, while Moses was feeding his flock in Midian, the people of Israel were still bearing heavy burdens and working as slaves in Egypt, making brick and building cities. The king who had begun the hard treatment of the Israelites died, but another king took his place, and was just as cruel. He was called by the same name, Pharaoh, for this was the name given to all the kings of Egypt.

One day, Moses was feeding his flock on a mountain, called Mount Horeb. This mountain was also called Mount Sinai, and is spoken of by both names in the Bible. On the mountain Moses saw a bush which seemed to be on fire. He watched to see it burn up, but it was not destroyed, though it kept burning on and on. And Moses said to himself:

"I will go and look at this strange thing, a bush on fire, yet not burning up."

As Moses was going toward the bush, he heard a voice coming out of the bush, calling him by name, "Moses, Moses!" He listened, and said, "Here I am."

The voice said, "Moses, do not come near; but take off your shoes from your feet, for you are standing on holy ground."

So Moses took off his shoes, and came near to the burning bush. And the voice came from the bush, saying:

"I am the God of your father, the God of Abraham, and of Isaac, and of Jacob. I have seen the wrongs and the cruelty that my people have suffered in Egypt, and I have heard their cry on account of their task-masters. And I am coming to set them free from the land of the Egyptians, and to bring them up to their own land, the land of Canaan, a good land, and large. Come, now.

MOSES SEES THE BUSH ON FIRE.

and I will send you to Pharaoh, the king of Egypt, and you shall lead out my people from Egypt."

Moses knew what a great work this would be, to lead the Israelites out of Egypt, from the power of its king. He dreaded to take it up such a task; and he said to the Lord:

"O Lord, who am I, a shepherd here in the wilderness, to do this great work, to go to Pharaoh, and to bring the people out of Egypt. It is too great a work for me."

And God said to Moses:

"Surely I will be with you, and will help you to do this great work. I will give you a sign of my presence with you When you have led my people out of Egypt, you shall bring them to this mountain, and they shall worship me here. And then you shall know that I have been with you."

And Moses said to God:

"When I go to the children of Israel in Egypt, and tell them that the God of their fathers has sent me, they will say to me, 'Who is this God? What is his name? For they have suffered so much, and have sunk so low, that I fear they have forgotten their God."

You remember that Moses had been out of Egypt and afar from his people for forty years, a long time, and in that time he did not know whether they had continued the worship of God.

And God said to Moses:

"My name is 'I AM,' the One who is always living. Do you go to your people and say to them, 'I AM hath sent me to you." Do not be afraid; go to your people, and say to them what I have said to you, and they will listen to you and believe. And you shall take the elders of your tribes, the leading men among them, and shall go to King Pharaoh, and shall say to him, 'Let my people go, that they may worship me in the wilderness.' At first he will not let you go; but afterward, I will show my power in Egypt, and then he will let you go out of the land."

But Moses wished some sign, which he could give to his people, and to the Egyptians, to show them that God had sent him. He asked God to give him some sign. And God said to him:

"What is that which you have in your hand?" Moses said, "It is a rod, my shepherd's staff, which I use to guide the sheep."

And God said, "Throw it on the ground." Then Moses threw

it down, and instantly it was turned into a snake. Moses was afraid of it, and began to run from it.

And God said, "Do not fear it, but take hold of it by the tail." Moses did so, and at once it became again a rod in his hand.

And God said again to Moses, "Put your hand into your bosom, under your garment, and take it out again."

Then Moses put his hand under his garment, and when he took it out it had changed, and was now as white as snow, and covered with a scaly crust, like the hand of a leper. He looked at it with fear and horror. But God said to him again:

"Put your hand into your bosom once more." Moses did so, and when he took it out, his hand was like the other, with a pure skin, no longer like a leper's hand.

And God said to Moses, "When you go to speak my words if they will not believe you, show them the first sign, and let your rod become a snake, and then a rod again. And if they still refuse to believe your words, show them the second sign; turn your hand into a leper's hand, and then bring it back as it was before. And if they still will not believe, then take some water from the river, and it shall turn to blood. Fear not, go and speak my words to your own people and to the Egyptians."

But Moses was still unwilling to go, not because he was afraid, but because he did not feel himself to be fit for such a great task. And he said to the Lord:

"Oh, Lord, thou knowest that I am not a good speaker; I am slow of speech, and cannot talk before men."

And God said, "Am not I the Lord, who made man's mouth? Go, and I will be with your lips, and will teach you what to say."

But Moses still hesitated, and he said, "O Lord, choose some other man for this great work; I am not able to do it."

And God said, "You have a brother, whose name is Aaron. He can speak well. Even now he is coming to see you in the wilderness. Let him help you, and speak for you. Let him do the speaking, and do you show the signs which I have given you."

At last Moses yielded to God's call. He went from Mount Sinai with his flocks, and took them home to Jethro his father-in-law; and then he went toward Egypt, and on the way he met his brother coming to see him. Then the two brothers, Moses and Aaron, came to the elders of Israel in the land of Goshen. They

told the people what God had said, and they wrought before them the signs which God had given.

And the people said, "God has seen all our troubles, and at last he is coming to set us free." And they were glad, and gave thanks to God who had not forgotten them; for God never forgets those who call upon him.

Story Nineteen.

THE RIVER THAT RAN BLOOD.

Exodus vi: 28, to x : 29.

AFTER Moses and Aaron had spoken to the people of Israel the words which God had given them, they went to meet Pharaoh the king of Egypt. You remember that all the kings of Egypt bore the name of Pharaoh. Moses and Aaron did not at first ask Pharaoh to let the people go out of Egypt, never to return, but they said:

"Our God, the Lord God of Israel, has bidden us to go out, with all our people, a journey of three days into the wilderness, and there to worship him. And God speaks to you through us, saying, "Let my people go, that they may serve me."

But Pharaoh was very angry. He said, "What are you doing, you Moses and Aaron, to call your people away from their work? Go back to your tasks and leave your people alone. I know why the Israelites are talking about going out into the wilderness. It is because they have not work enough to keep them busy. I will give them more work to do."

The work of the Israelites, at that time, was mostly in making brick, and putting up the walls of buildings for the rulers of Egypt.

In mixing the clay for the brick they used straw, chopped up fine, to hold the clay together. Pharaoh said:

"Let them make as many bricks as before; but give them no straw. Let the Israelites find their own straw for the brick-making."

Of course this made their task all the harder, for it took much time to find the straw; and the Israelites were scattered all through the land finding straw and stubble, for use in making the brick; and yet they were called upon to bring as many brick each day as before. And when they could not do all their task they were cruelly beaten by the Egyptians. Many of the Israelites now became angry with Moses and Aaron, who, they thought, had brought more burden and trouble upon them. They said:

"May the Lord God judge you, and punish you! You promised to lead us out, and set us free; but you have only made our suffering the greater!"

Then Moses cried to the Lord, and the Lord said to him:

"Take Aaron, your brother, and go again to Pharaoh; and show him the signs that I gave you."

So they went in to Pharaoh, and again asked him in the Lord's name, to let the people go. And Pharaoh said:

"Who is the Lord? Why should I obey his commands?" What sign can you show that God has sent you?"

Then Aaron threw down his rod, and it was turned into a snake. But there were wise men in Egypt who had heard of this; and they made ready a trick. They threw down their rods, and their rods became snakes, or seemed to. They may have been tame snakes, which they had hidden under their long garments, and then brought out, as if they had been rods.

But Aaron's rod, in the form of a snake, ran after them, and swallowed them all; and then it became a rod again in Aaron's hand. But King Pharaoh refused to obey God's voice.

Then Moses spoke to Aaron, by God's command: "Take your rod and wave it over the waters of Egypt, over the river Nile, and the canals, and the lakes."

Then Aaron did so. He lifted up the rod, and struck the water, in the sight of Pharaoh. And in a moment all the water turned to blood, and the fish in the river all died; and a terrible stench, a foul smell, arose over the land. And the people were

in danger of dying. But in the land of Goshen, where the Israelites were, the water remained as it had been, and was not turned to blood. So God made a difference between Israel and Egypt.

The people of Egypt dug wells, to find water; and the wise men of Egypt brought some water to Pharaoh, and made it look as though they had turned it to blood. And Pharaoh would not listen, nor let the people go.

After seven days Moses took away the plague of blood, but he warned Pharaoh that another plague was coming, if he refused to obey. And as Pharaoh still would not obey, Aaron stretched forth his rod again, and then all the land was covered with frogs. Like a great army they ran over all the fields, and they even filled the houses. Pharaoh said:

"Pray to your God for me; ask him to take the frogs away, and I will let the people go."

Then Moses prayed; and God took away the frogs. They died everywhere; and the Egyptians heaped them up and buried them. But Pharaoh broke his promise, and would not let the people go.

Then, at God's command by Moses, Aaron lifted his rod again, and struck the dust; and everywhere the dust became alive with lice and fleas. But still Pharaoh would not hear, and God sent great swarms and clouds of flies all over the land, so that their houses were filled with them, and the sky was covered. But where the Israelites lived there were no lice, nor fleas, nor flies.

Then Pharaoh began to yield a little. He said:

"Why must you go out of the land to worship God? Worship him here in this land."

But Moses said, "When we worship the Lord, we must make an offering: and our offerings are of animals which the people of Egypt worship, oxen and sheep. It would make the Egyptians angry to see us offering a sacrifice of animals which they call gods."

"Well," said Pharaoh, "you may go; but do not go far away, and come back." But when Moses and Aaron had taken away the plague, Pharaoh broke his promise again, and still held the people as slaves.

Then another plague came. A terrible disease struck all the animals in Egypt, the horses and asses, the camels, the sheep, and the oxen; and they died by the thousand in a day, all over

the land. But no plague came upon the flocks and herds of the Israelites.

But Pharaoh was still stubborn. He would not obey God's voice. Then Moses and Aaron gathered up in their hands, ashes from the furnace, and threw it up like a cloud into the air. And instantly boils began to break out on men and on beasts all through the land.

Still Pharaoh refused to obey; and then Moses stretched out his rod toward the sky. At once a terrible storm burst forth upon the land; all the more terrible because in that land rain scarcely ever falls. Sometimes there will not be even a shower of rain for years at a time. But now the black clouds rolled, the thunder sounded, the lightning flashed, and the rain poured down, and with the rain came hail, something that the Egyptians had never seen before. It struck all the crops growing in the field, and the fruits on the trees, and destroyed them.

Then again Pharaoh was frightened, and promised to let the people go; and again when God took away the hail at Moses' prayer, he broke his word, and would not let the Israelites leave the land.

Then after the hail came great clouds of locusts, which ate up every green thing that the hail had spared. And after the locusts came the plague of darkness. For three days there was thick darkness, no sun shining, nor moon, nor stars. But still Pharaoh would not let the people go. Pharaoh said to Moses:

"Get out of my sight. Let me never see your face again. If you come into my presence you shall be killed."

And Moses said, "It shall be as you say, I will see your face no more."

And God said to Moses, "There shall be one plague more, and then Pharaoh will be glad to let the people go. He will drive you out of the land. Make your people ready to go out of Egypt: your time here will soon be ended."

Story Twenty

THE NIGHT WHEN A NATION WAS BORN.

Exodus xi: 1, to xiii: 22.

WHILE all these terrible plagues, of which we read in the last story, were falling upon the people of Egypt, the Israelites in the land of Goshen were living in safety under God's care. The waters there were not made blood; nor did the flies or the locusts trouble them. While all was dark in the rest of Egypt, in the land of Goshen the sun was shining.

This made the Egyptians feel that the Lord God of the Israelites was watching over his own people. They brought gifts to the Israelites, of gold and silver, and jewels, and precious things of every kind, to win their favor, and to win the favor of their God. So the Israelites, from being very poor, began suddenly to be very rich.

Now Moses said to the people:

"In a few days you are to go out of Egypt, so gather together, get yourselves in order by your families, and your twelve tribes; and be ready to march out of Egypt."

And the people of Israel did as Moses bade them. Then said Moses:

"God will bring one plague more upon the Egyptians, and then they will let you go. And you must take care, and obey God's command exactly, or the last terrible plague will come upon your houses with the Egyptian houses. At midnight, the angel of the Lord will go through the land, and the oldest child in every house shall die. Pharaoh's son shall die, and every rich man's son, and every poor man's son, even the son of the beggar that has no home. But your families shall be safe if you do exactly as I command you."

PHARAOH'S OWN SON LAY DEAD

Then Moses told them what to do. Every family was bidden to find a lamb and to kill it. They were to take some of the blood of the lamb and sprinkle it at the entrance of the house, on the door-frame overhead, and on each side. Then they were to roast the lamb, and with it to cook some vegetables, and to eat it standing around the table, with all their garments on, ready to march away as soon as the meal should be ended. And no one was to go out of his house that night, for God's angel would be abroad, and he might be killed if the angel should meet him.

The children of Israel did as Moses commanded them. They killed the lamb, and sprinkled the blood, and ate the supper in the night, as God had told them to do. And this supper was called "the Pass-over Supper," because when the angel saw the doors sprinkled with blood, he *passed over* those houses, and did not enter them. And in memory of this great night, when God kept his people from death, the Israelites were commanded to eat just such a supper on that same night every year. This became a great feast of the Israelites, and was called "The Passover."

Does not that slain lamb, and his blood sprinkled to save the people from death, make you think of Jesus Christ, who was the Lamb of God, slain to save us all?

And that night a great cry went up from all the land of Egypt. In every house there was one, and that one the oldest son, who died. And Pharaoh the king of Egypt saw his own son lie dead, and knew that it was the hand of God. And all the people of Egypt were filled with terror, as they saw their children lying dead in their houses.

The king now sent a messenger to Moses and Aaron, saying:

"Make haste; get out of the land; take everything that you have; leave nothing. And pray to your God to have mercy upon us, and to do us no more harm."

So suddenly at the last, early in the morning, the Israelites, after four hundred years in Egypt, went out of the land. They went out in order, like a great army, family by family, and tribe by tribe. They went out in such haste, that they had no time to bake bread to eat on the journey. They left the dough in the pans, all ready mixed for baking, but not yet risen as bread is before it is baked: and they set the bread-pans on their heads, as people do in that land when they carry loads. And as a memory

of that day, when they took the bread without waiting for it to rise, the rule was made that for one week in every year, and that same time in the year when they went out of Egypt, all the people of Israel should eat bread that is "unleavened," that is bread made without yeast, and unrisen. And this rule is kept to this day by the Jews, who belong to the Israelite family.

And the Lord God went before the host of Israel, as they marched out of Egypt. In the day time there was a great cloud, like a pillar in front; and at night it became a pillar of fire. So both by day and night, as they saw the cloudy and fiery pillar going before, they could say, "Our Lord, the God of heaven and earth, goes before us."

When the pillar of cloud stopped, they knew that was a sign that they were to pause in their journey and rest. So they set up their tents, and waited until the cloud should rise up and go forward. When they looked, and saw that the pillar of cloud was higher up in the air, and as though moving forward, they took down their tents, and formed in order for the march. Thus the pillar was like a guide by day and a guard by night.

You remember that when Joseph died (see the end of Story Nineteen), he commanded the Israelites not to bury his body in Egypt, but to keep it in a stone coffin, unburied, as long as they should stay in the land. When they were going out of Egypt, the two tribes of Ephraim and Manasseh, who had sprung from Joseph, his descendants, as they are called,—took with them on their journey this stone coffin which held the body of Joseph their father. And thus the Israelites went out of Egypt, four hundred years after they had gone down to Egypt to live.

Story Twenty one.

HOW THE SEA BECAME DRY LAND, AND THE SKY RAINED BREAD.

Exodus xiv: 1, to xvi: 36.

WHEN the children of Israel came out of Egypt it was their aim to go at once to the land of Canaan, from which their fathers had come. The shortest road was that following the shore of the Great Sea, and entering Canaan on the southwest. But in this region lived the Philistines, a strong and warlike people; and the Israelites, after ages of slavery, were not fit to carry on war. The other way was by the southeast, through the desert of Mount Sinai, where Moses knew the land, for it was there that he had been a shepherd for many years.

So the Israelites, led by the pillar of cloud and fire turned to the southeast, directly toward the Red Sea, which rolled between them and the desert. In a very few days they came to the shore of the sea, with the water before them, and high mountains on each side

As soon as the Israelites had left their homes, and were on the march, King Pharoah was sorry that he had let them go; for now they would no more be his servants and do his work. Word came to Pharaoh that the Israelites were lost among the mountains, and held fast by the sea in front of them. Pharaoh called out his army, his chariots, and his horsemen, and followed the Israelites, intending either to kill them, or to bring them back. Very soon the army of Egypt was close behind the host of Israel, and the hearts of the people were filled with fear. They cried to Moses, saying:

"Why did you bring us out into this terrible place, shut in by the mountains and the sea, and with our enemies close behind us? It would be better to serve the Egyptians, than to die here in the wilderness!"

"Fear not," answered Moses. "Stand still, and see how God will save you. As for the Egyptians, whom you now see following you, you will see them no more forever. The Lord will fight for you, and you shall stand still and see your enemies slain." That night the pillar of fire, which was before the host of Israel went behind them, and stood between the camp of the Egyptians and the camp of the Israelites. To Israel it was bright

THE EGYPTIANS WERE DROWNED IN THE SEA.

and dazzling with the glory of the Lord, but to the Egyptians it was dark and terrible; and they dared not enter it.

And all that night there blew over the sea a mighty east wind, so that the water was blown away, and when the morning came there was a ridge of dry land between water on one side and water on the other, making a road across the sea to the land beyond, and on each side of the road the water lay in great lakes, as if to keep their enemies away from them.

Then Moses told the people to go forward, and the pillar of cloud again went before them; and the people followed, a great army. They walked across the Red Sea as on dry land, and passed safely over into the wilderness on the other side. So God brought his people out of Egypt, into a land that they had never seen.

When the Egyptians saw them marching into the sea, they followed, with their chariots and their horses. But the sand was no longer hard; it had become soft, and their chariot-wheels were fastened in it, and many of them broke off from the chariots. And the horses became mired, and fell down, so that the army was in confusion; and all were frightened. The soldiers cried out:

"Let us fly from the face of the Israelites! The Lord is fighting for them, and against us!"

By this time, all the Israelites had passed through the Red Sea, and were standing on the high ground beyond it, looking at their enemies slowly struggling through the sand, all in one heaped up mass of men, and horses, and chariots. Then Moses lifted up his hand, and at once a great tide of water swept up from the sea on the south; the road over which the Israelites had walked in safety was covered with water; and the host of Pharoah, with all his chariots and his horses and their riders were drowned in the sea, before the eyes of the people of Israel. They saw the dead bodies of the Egyptians tossed up by the waves on the shore.

Moses wrote a great song, and all the people sang it together, over this great victory, which God had wrought for them. It began thus:

> "I will sing unto the Lord, for he hath triumphed gloriously,
> The horse and his rider hath he thrown into the sea,
> The Lord is my strength and song,
> And he is become my salvation."*

And now the people of Israel were no longer in a level land, with fields of grain, and abundance of food, and streams of water. They were in the great desert, with a rocky path under them, and mountains of rock rising all around, with only a few springs of water, and these far apart. Such a host of men, and women

* See Exodus xv for the words of this song

and children, with their flocks, would need much water, and they found very little.

They saw in the distance some springs of water, and ran to drink of it, for they were very thirsty. But when they tasted, they found it bitter, so that they could not drink it. Then the people cried to Moses, and Moses cried to the Lord; and the Lord showed Moses a tree, and told him to cut it down and throw it into the water. Moses did so, and then the water became fresh, and pure, and good, so that the people could drink it. This place they named Marah, a word which means "bitterness," because of the water which they found there.

After passing Marah, they came to another and more pleasant place, where they saw twelve springs of fresh water, and a grove of seventy palm-trees around them. And there they rested under the cool shade

But soon they were in a hot desert of sand, which lies between the waters of Elim and Mount Sinai; and again they were in great trouble, for there was no food for such an army of people.

Then Moses called upon God, and the Lord said, "I will rain bread from heaven upon you; and you shall go out and gather it every day."

The next morning, when the people looked out of their tents, they saw all around the camp, on the sand, little white flakes, like snow or frost. They had never seen anything like it before, and they said, just as anybody would say, "What is it?" In the language of the Israelites, the Hebrew language, "What is it?" is the word "Manhu," So the people said to one another "Manhu? Manhu?" And this gave a name afterward to what they saw, the name *Manna.*

And Moses said to them, "This is the bread which the Lord has given you to eat. Go out and gather it, as much as you need. But take only as much as you need for to-day, for it will not keep; and God will give you more to-morrow."

So the people went out, and gathered the manna. They cooked it in various ways, baking it and boiling it; and the taste of it was like wafers flavored with honey. Some took more than they needed, not trusting God's word that there would be more on the next day. But that which was left over, after it was gathered, spoiled, and smelled badly, so that it was useless. This

was to teach the people that each day they should trust God for their daily bread.

But the manna which was left on the ground did not spoil. When the sun came up, it melted away, just like frost or snow flakes. Before the sixth day of the week came, Moses said to the people:

"To-morrow, on the sixth day of the week, take twice as much manna as usual; for the next day is the Lord's Sabbath, the day of rest, and the manna will not come on that day."

So the next morning, all the people went out as before to gather the manna. On that day, they found that the manna which was not used did not spoil, but kept fresh until the next morning.

On the Sabbath-day, some of the people who had failed to hear Moses, and had not gathered the manna in advance for the Sabbath, went out, and they could find none. So that day, these people had nothing to eat; and all Israel learned the lesson, which we also should remember, that one day in each week belongs to God, and is to be kept holy to the Lord.

All the time that the Israelites lived in the wilderness, which was forty years, they ate the manna which God gave them day by day. Not until they entered the land of Canaan, did the manna cease to fall.

Do you remember, who it was, long after this, that said "I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me, shall never thirst?"*

*See John vi : 35.

Story Twenty-two.

THE CLUSTER OF GRAPES FROM THE LAND OF CANAAN.

Numbers xiii : 1, to xiv : 45.

THE Israelites stayed in their camp before Mount Sinai almost a year, while they were building the Tabernacle and learning God's laws given through Moses. At last the cloud over the Tabernacle rose up; and the people knew that this was the sign for them to move. They took down the Tabernacle and their own tents, and journeyed northward toward the land of Canaan for many days led by the pillar of cloud by day, and the pillar of fire by night.

At last they came to a place just on the border between the desert and Canaan, called Kadesh, or Kadesh-barnea. Here they stopped to rest, for there were many springs of water and some grass for their cattle. While they were waiting at Kadesh-barnea, and were expecting soon to march into the land which was to be their home, God told Moses to send onward some men who should walk through the land, and look at it, and then come back and tell what they had found; what kind of a land it was, and what fruits and crops grew in it, and what people were living in it. The Israelites could more easily win the land, if these men after walking through it could act as their guides, and point out the best places in it and the best plans of making war upon it. There was need of wise and bold men for such a work as this, for it was full of danger.

So Moses chose out some men of high rank among the people, one ruler from each tribe, twelve men in all. One of these was Joshua, who was the helper of Moses in caring for the people, and another was Caleb, who belonged to the tribe of Judah. These twelve men went out, and walked over the mountains of Canaan, and looked at the cities, and saw the fields. In one place, just before they came back to the camp, they cut down a cluster of ripe grapes

which was so large that two men carried it between them, hanging from a staff. They named the place where they found this bunch of grapes Eshcol, a word which means "a cluster." These twelve men were called "spies," because they went "to spy out the land." After forty days they came back to the camp; and this was what they said:

"We walked all over the land, and found it a rich land. There is grass for all our flocks, and fields where we can raise grain, and trees bearing fruits, and streams running down the sides of the hills. But we found that the people who live there are very strong, and are men of war. They have cities with walls that reach almost up to the sky; and some of the men are giants, so tall that we felt that we were like grasshoppers beside them."

THE TWO YOUNG MEN CARRIED A CLUSTER OF GRAPES BETWEEN THEM.

One of the spies, who was Caleb, said, "All that is true, yet we need not be afraid to go up and take the land. It is a good land, well worth fighting for. God is on our side, and he will help us to overcome those people."

But all the other spies, except Joshua, said, "No; there is no use in trying to make war upon such strong people. We can never take those walled cities, and we dare not fight those tall giants."

And the people, who had journeyed all the way through the wilderness to find this very land, were so frightened by the words

of the ten spies, that now on the very border of Canaan they dared not enter it. They forgot that God had led them out of Egypt, that he had kept them in the dangers of the desert, that he had given them water out of the rock, and bread from the sky, and his law from the mountain.

All that night, after the spies brought back their report, the people were so filled with fear that they could not sleep. They cried out against Moses, and blamed him for bringing them out of the land of Egypt. They forgot all their troubles in Egypt, their toil and their slavery; and they resolved to go back to that land. They said, "Let us choose a ruler in place of Moses, who has brought us into all these evils, and let us turn back to the land of Egypt!"

But Caleb and Joshua, two of the spies, said, "Why should we fear? The land of Canaan is a good land; it is rich with milk and honey. If God is our friend and is with us, we can easily conquer the people who live there. Above all things, let us not rebel against the Lord or disobey him and make him our enemy."

But the people were so angry with Caleb and Joshua that they were ready to stone them and kill them. Then suddenly the people saw a strange sight. The glory of the Lord, which stayed in the Holy of Holies, the inner room of the Tabernacle, now flashed out and shone from the door of the Tabernacle in the faces of the people.

And the Lord out of this glory spoke to Moses, and said:

"How long will this people disobey me and despise me? They shall not go into the good land that I have promised them. Not one of them shall enter in except Caleb and Joshua, who have been faithful to me. All of the people who are twenty years old and over it, shall die in the desert; but their little children shall grow up in the wilderness, and when they become men they shall enter in and own the land that I promised to their fathers. You people are not worthy of the land that I have been keeping for you. Now turn back into the desert, and stay there until you die. After you are dead, Joshua shall lead your children into the land of Canaan. And because Caleb showed another spirit, and was true to me, and followed my will fully, Caleb shall live to go into the land, and shall have his choice of a home there. To-morrow, turn back into the desert by the way of the Red Sea."

And God told Moses that for every day that the spies had spent in Canaan, looking at the land, the people should spend a year in the

wilderness; so that they should live in the desert forty years, instead of going at once into the promised land.

When Moses told all God's words to the people, they felt worse than before. They changed their minds as suddenly as they had made up their minds. "No," they all said; "we will not go back to the wilderness. We will go straight into the land, and see if we are able to take it, as Joshua and Caleb have said."

"You must not go into the land," said Moses, "for you are not fit to go, and God will not go with you. You must turn back into the desert, as the Lord has commanded."

But the people would not obey. They rushed up the mountain, and tried to march at once into the land. But they were without leaders and without order, a mob of men untrained and in confusion. And the people in that part of the land, the Canaanites and the Amorites, came down upon them and killed many of them, and drove them away. Then, discouraged and beaten, they obeyed the Lord and Moses, and went once more into the desert.

And in the desert of Paran, on the south of the land of Canaan, the children of Israel stayed nearly forty years; and all because they would not trust in the Lord.

It was not strange that the Israelites should act like children, eager to go back one day, and then eager to go forward the next day. Through four hundred years they had been weakened by living in the hot land of Egypt; and their hard lot as slaves had made them unfit to care for themselves. They were still in heart slavish and weak. Moses saw that they needed the free life of the wilderness; and that their children, growing up as free men and trained for war, would be better fitted to win the land of promise than they had shown themselves to be. So they went back into the wilderness to wait and to be trained for the work of winning their land in war.

Story Twenty-three.

HOW THE LONG JOURNEY OF THE ISRAELITES CAME TO AN END.

Numbers xx : 1, to xxii : 1.

SO the Israelites, after coming to the border of the promised land, went back into the wilderness to wait there until all the men who had sinned against the Lord in not trusting his word, should die. Moses knew that the men who had been slaves in Egypt, were in their spirit slaves still, and could not fight as brave men to win their land. There was need of men who had been trained up to a free life in the wilderness; men who would teach their children after them to be free and bold.

They stayed for nearly all the forty years of waiting in the wilderness of Paran, south of Canaan. Very few things happened during those years. The young men as they grew up were trained to be soldiers and one by one the old men died, until very few of them were left.

When the forty years were almost ended, the people came again to Kadesh-barnea. For some reason they found no water there. Perhaps the wells from which they had drawn water before were now dried up. The people complained against Moses, as they always complained when trouble came to them, and blamed him for bringing them into such a desert land, where there was neither fruit to eat nor water to drink, only great rocks all around.

Then the Lord said to Moses:

"Take the rod, and bring the people together, and stand before the rock, and speak to the rock before them; and then the water will come out of the rock, and the people and their flocks shall drink."

Then Moses and Aaron brought all the people together before a great rock that stood beside the camp. And Moses stood in front of the rock, with the rod in his hand; but he did not do exactly

what God had told him to do, to speak to the rock. He spoke to the people instead, in an angry manner.

"Hear now, ye rebels," said Moses. "Shall we bring you water out of this rock?"

And Moses lifted up the rod, and struck the rock. Then he struck it again, and at the second blow the water came pouring out of the rock, just as it had come many years before from the rock

MIRIAM SINGING THE SONG MOSES WROTE.

at Rephidim, near Mount Sinai; and again there was a plenty of water for the people and their flocks.

But God was not pleased with Moses, because Moses had shown anger, and had not obeyed God's command just as God had given it. And God said to Moses and to Aaron:

"Because you did not show honor to me, by doing as I commanded you, neither of you shall enter into the land that I have promised to the children of Israel."

One act of disobedience cost Moses and Aaron the privilege of leading the people into their own land of promise! About this time, Miriam, the sister of Moses and Aaron, died at Kadesh-barnea.

You remember that when she was a little girl she helped to save the baby Moses, her brother, from the river. She also led the women in singing the song of Moses after the crossing of the Red Sea as told in Story Twenty-one. And soon after her death Moses and Aaron, and Eleazar, Aaron's son, walked together up a mountain called Mount Hor; and on the top of the mountain Moses took off the priest's robes from Aaron, and placed them on his son Eleazar; and there on the top of Mount Hor Aaron died, and Moses and Eleazar buried him. Then they came down to the camp and Eleazar took his father's place as the priest.

While they were at Kadesh-barnea, on the south of Canaan, they tried again to enter the land. But they found that the Canaanites and Amorites who lived there were too strong for them; so again they turned back to the wilderness, and sought another road to Canaan. On the south the Dead Sea, and southeast of Canaan, were living the Edomites, who had sprung from Esau, Jacob's brother, as the Israelites had sprung from Jacob. Thus you see the Edomites were closely related to the Israelites.

And Moses sent to the king of Edom, to say to him:

"We men of Israel are your brothers. We have come out of the land of Egypt, where the people of Egypt dealt harshly with us, and now we are going to our own land, which our God has promised to us, the land of Canaan. We pray you let us pass through your land, on our way. We will do no harm to your land nor your people. We will walk on the road to Canaan, not turning to the right hand nor the left. And we will not rob your vineyards, nor even drink from your wells, unless we pay for the water that we use."

But the king of Edom was afraid to have such a great host of people, with all their flocks and cattle, go through his land. He drew out his army, and came against the Israelites. Moses was not willing to make war on a people who were so close in their race to the Israelites, so instead of leading the Israelites through Edom, he went around it, making a long journey to the south, and then to the east, and then to the north again.

It was a long, hard journey, through a deep valley which was very hot; and for most of the journey they were going away from Canaan, and not toward it; but it was the only way, since Moses would not let them fight the men of Edom.

While they were on this long journey the people again found

fault with Moses. They said, "Why have you brought us into this hot and sandy country? There is no water; and there is no bread except this vile manna, of which we are very tired! We wish that we were all back in Egypt again!"

Then God was angry with the people; and he let the fierce snakes that grew in the desert crawl among them and bite them. These snakes were called "fiery serpents," perhaps because of their bright color, or perhaps because of their eyes and tongues, which seemed to flash out fire. Their bite was poisonous, so that many of the people died.

Then the people saw that they had acted wickedly in speaking against Moses; for when they spoke against Moses they were speaking against God, who was leading them. They said:

"We have sinned against the Lord, and we are sorry. Now pray to the Lord for us, that he may take away the serpents from us."

So Moses prayed for the people, as he had prayed so many times before. And God heard Moses' prayer, and God said to him:

"Make a serpent of brass, like the fiery serpents; and set it up on a pole, where the people can see it. Then every one who is bitten may look on the serpent on the pole, and he shall live."

And Moses did as God commanded him. He made a serpent of brass, which looked like the fiery snakes; and he lifted it up on a pole where all could see it. And then, whoever had been bitten by a snake looked up at the brazen snake, and the bite did him no harm.

This brazen snake was a teaching about Christ, though it was given so long before Christ came. You remember the text which says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him may have eternal life."*

Northeast of the Dead Sea, above a brook called the brook Arnon, lived a people who were called the Amorites. Moses sent to their king, whose name was Sihon, the same message as he had sent to the king of Edom, asking for leave to go through his land. But he would not allow the Israelites to pass through. He led his army against Israel, and crossed the brook Arnon, and fought against Israel at a place called Jahaz. The Israelites here won their first great victory. In the battle they killed many of the Amorites,

* John iii: 14, 15.

and with them their king, Sihon, and they took for their own all their land, as far north as the brook Jabbok. Do you remember how Jacob one night prayed by the brook Jabbok?

And after this they marched on toward the land of Canaan, coming from the east. And at last they encamped on the east bank of the river Jordan, at the foot of the mountains of Moab. Their long journey of forty years was now ended, the desert was left behind them, before them rolled the Jordan river, and beyond the Jordan they could see the hills of the land which God had promised to them for their own.

Story Twenty-four.

HOW MOSES LOOKED UPON THE PROMISED LAND.

Numbers xxvi : 1 to 4, 63 to 65; xxxii : 1 to 42; Deuteronomy xxxi : 1, to xxxiv : 12.

WHILE the Israelites were in their camp on the plain beside the river Jordan, at the foot of the mountains of Moab, God told Moses to count the number of the men who were old enough and strong enough to go forth to war. And Moses caused the men to be counted who were above twenty years of age, and found them to be a little more than six hundred thousand in number. Besides these were the women and children.

And among them all were only three men who were above sixty years of age, men who had been more than twenty years old forty years before, when the Israelites came out of Egypt. The men who had been afraid to enter the land of Canaan, when they were at Kadesh-barnea the first time, had all died. Some of them had been slain by the enemies in war; some had died in the wilderness during the forty years; some had perished by the plague; some had been bitten by the fiery serpents. Of all those who had come out of Egypt as men, the only ones living were Moses, and Joshua, and Caleb. Moses was now a hundred and twenty years old. He had lived forty years as a prince in Egypt, forty years as a shepherd in Midian, and forty years as the leader of Israel in the wilderness. But although he was so very old, God had kept his strength. His eyes were as bright, his mind was as clear, and his arm and heart were as strong as they had been when he was a young man.

The people of Israel had now full possession of all the land on the east of the river Jordan, from the brook Arnon up to the great Mount Hermon. Much of this land was well fitted for pasture;

for grass was green and rich, and there were many streams of water. There were two of the twelve tribes, and half of another tribe, whose people had great flocks of sheep and goats, and herds of cattle. These were the tribes which had sprung from Reuben and Gad, the sons of Jacob, and half of the tribe of Manasseh, the son of Joseph. For there were two tribes that had sprung from Joseph, his descendants, the tribes of Ephraim and Manasseh.

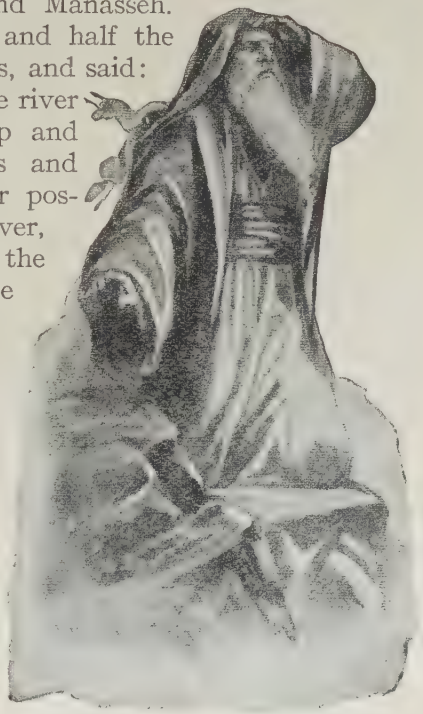
The men of Reuben, Gad, and half the men of Manasseh came to Moses, and said:

"The land on this side of the river is good for the feeding of sheep and cattle; and we are shepherds and herdsmen. Cannot we have our possessions on this side of the river, and give all the land beyond the river to our brothers of the other tribes?"

Moses was not pleased at this; for he thought that the men of these tribes wished to have their home at once in order to avoid going to war with the rest of the tribes; and this may have been in their minds.

So Moses said to them:

"Shall your brothers of the other tribes go to the war? And shall you sit here in your own land, and not help them? That would be wicked, and would displease the Lord your God." Then the men of the two tribes and the half-tribe came again to Moses, and said to him:



MOSES LOOKS UPON THE PROMISED LAND

"We will build sheepfolds here for our sheep, and we will choose some cities to place our wives and our children in; but we ourselves will go armed with our brothers of the other tribes, and will help them to take the land on the other side of the Jordan. We will not come back to this side of the river until the war is over, and our brothers have taken their shares of the land, each tribe its own

part; and we will take no part on the other side of the river, because our place has been given to us here. And when the land is all won and divided, then we will come back here to our wives and our children."

Then Moses was satisfied with the promise that they had given, and he divided the land on the east of the Jordan to these tribes. To the men of Reuben he gave the land on the south; to the men of Gad the land in the middle; and to the half-tribe of Manasseh the land on the north, the country called Bashan. And after their wives and children and flocks had been been placed safely, the men of war came to the camp, ready to go with the other tribes across the river when God should call them.

And now the work of Moses was almost done. God said to him:

"Gather the children of Israel together, and speak to them your last words, for you are not to lead the people across the Jordan. You are to die in this land, as I said to you at Kadesh."

Then Moses called the leaders of the twelve tribes before his tent, and said to them many things, which you can read in the book of the Bible called Deuteronomy. There all the long speech of Moses is given. He told them what wonderful things God had done for their fathers and for them. He gave them again all the words of God's law. He told them that they must not only keep God's law themselves, but must teach it to their children, so that it might never be forgotten. And Moses sang a song of farewell, and wrote down all his last words.

Then he gave a charge to Joshua, whom God had chosen to take his place as the ruler and leader of the people; though no man could take Moses' place as a prophet of God and the giver of God's law. He laid his hands on Joshua's head; and God gave to Joshua some of his Spirit that had been on Moses.

Then Moses, all alone, went out of the camp, while all the people looked at him and wept. Slowly he walked up the mountain side, until they saw him no more. He climbed to the top of Mount Nebo, and stood alone upon the height, and looked at the Land of Promise, which lay spread out before him. Far in the north he could see the white crown of Mount Hermon, where there is always snow. At his feet, but far below, the river Jordan was

winding its way down to the Dead Sea. Across the river, at the foot of the mountains, was standing the city of Jericho, surrounded with a high wall. On the summits of the mountains beyond he could see Hebron, where Abraham, and Isaac, and Jacob were buried; he could see Jerusalem, and Bethel, and the two mountains where Shechem lay hidden in the center of the land. And here and there, through the valleys, he could see afar in the west the gleaming water of the Great Sea.

MOSES' HANDS UPHELD.

Then Moses, all alone, lay down on the mountain's top, and died. Aaron and Hur, who had held up the hands of Moses in battle, had both died; and there was no man on Mount Nebo to bury Moses; so God himself buried him, and no man knows where God laid the body of Moses, who had served God so faithfully.

Story Twenty-five.

THE STORY OF A SCARLET CORD.

Joshua i : 1, to ii : 24.

AFTER the death of Moses, while the children of Israel were still encamped upon the east bank of the river Jordan, God spoke to Joshua, and said:

"Now that Moses my servant is dead, you are to take his place and to rule this people. Do not delay, but lead them across the river Jordan, and conquer the land which I have given to them."

Then God told Joshua how large would be the land which the Israelites were to have, if they should show themselves worthy of it. It was to reach from the great river Euphrates, far in the north, down to the border of Egypt on the south, and from the desert on the east to the Great Sea on the west. And God said to Joshua:

"Be strong and of a good courage. I will be with you as I was with Moses. Read constantly the book of the law which Moses gave you, and be careful to obey all that is written in it Do this and you will have good success."

Then Joshua gave orders to his officers. He said, "Go through the camp, and tell the people to prepare food for a journey; for in three days we shall pass over the river Jordan, and shall go into the land which the Lord has promised us."

To say this was very bold; for at that time of the year, in the spring, the Jordan was much larger than at other times. All its banks were overflowed, and it was running as a broad, deep, swift river, down to the Dead Sea, a few miles to the south. No one could possibly walk through it; only a strong man could swim in its powerful current; and the Israelites had no boats in which they could cross it.

On the other side of the river, a few miles distant, the Israelites could see the high walls of the city of Jericho, standing at the foot of the mountains. Before the rest of the land could be won, this city must be taken, for it stood beside the road leading up to the mountain country.

Joshua chose two careful, brave, and wise men, and said to them, "Go across the river, and get into the city of Jericho; find out all you can about it, and come back in two days."

The two men swam across the river, and walked over to Jericho, and went into the city. But they had been seen, and the king of Jericho sent men to take them prisoners. They came to a house which stood on the wall of the city, where was living a woman named Rahab; and she hid the men.

But these strange men had been seen going into her house, and the king sent his officers after them. The woman hid the men on the roof of the house, and heaped over them stalks of flax, which are like long reeds, so that the officers could not find them. After the officers had gone away, thinking that the two spies had left the city, the woman Rahab came to the two men, and said to them:

"All of us in this city know that your God is mighty and terrible, and that he has given you this land. We have heard how your God dried up the Red Sea before you, and led you through the desert, and gave you victory over your enemies. And now all the people in this city are in fear of you, for they know that your God will give you this city and all this land."

"Now," said Rahab, "promise me in the name of the Lord, that you will spare my life, and the lives of my father and mother, and of my brothers and sisters, when you take this city."

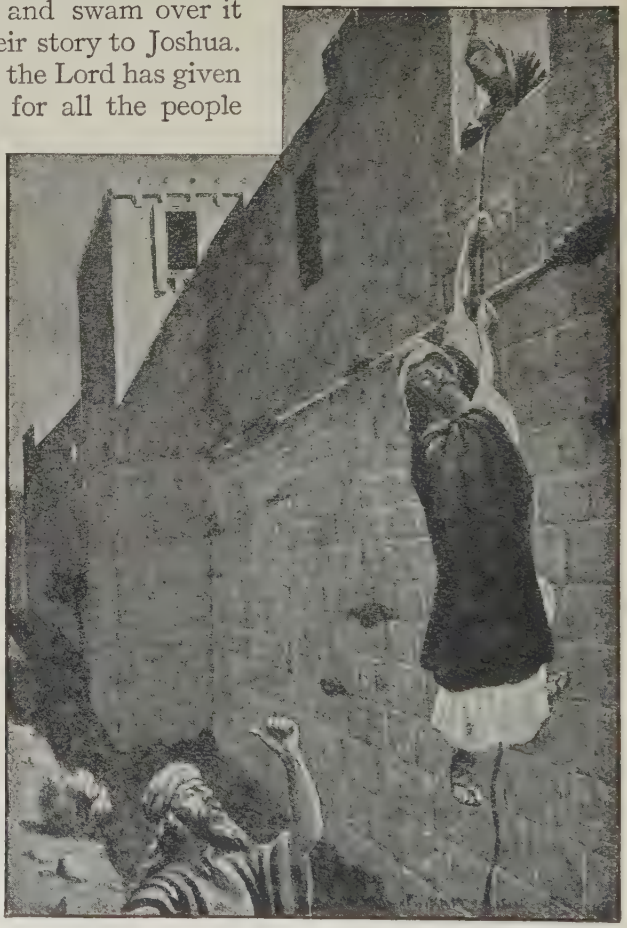
And the men said, "We will pledge our life for yours, that no harm shall come to you; for you have saved our lives."

This woman's house stood on the wall of the city. From one of its windows Rahab let down outside a rope, upon which the men could slide down to the ground. It happened that this rope was of a bright scarlet color.

The two spies said to Rahab, "When our men come to take this city, you shall have this scarlet rope hanging in the window. Bring your father, and mother, and family into the house, and keep them there while we are taking the city. We will tell all our men not to harm the people who are in the house where the scarlet cord

hangs from the window; and thus all your family will be safe when the city is taken."

Then the two men, at night, slid down the rope and found their way to the river, and swam over it again, and told their story to Joshua. They said, "Truly the Lord has given to us all the land; for all the people in it are in terror before us, and will not dare to oppose us."



THE TWO SPIES LET DOWN BY A ROPE.

One fact was a great help to the Israelites in their plans for taking the land of Canaan. It was not held by one people, or ruled over by one king, who could unite all his people against the Israelites. There were many small nations living in the land, and each little tribe, and even each city, was ruled by its own king. So it would be easy for the Israelites to destroy them one by one, so long as they kept apart and did not band themselves together into one army.

The Israelites were now a strong and united people, trained for war, and willing to obey one leader, so that all the twelve tribes were ready to fight as one man.

Story Twenty-six.

HOW THE RIVER JORDAN BECAME DRY, AND THE WALLS OF JERICHO FELL DOWN.

Joshua iii : 1, to vi : 27.

AFTER the two spies had come back from Jericho to the camp of Israel, Joshua commanded the people to take down their tents and remove from their camping place to the bank of the river Jordan. Then the priests took apart the Tabernacle, and covered the ark and all the furniture in the Holy Place; and ran the poles through the rings for carrying the altar, and made ready for leaving the camp. At the same time the people took down their tents, and rolled them up, and brought together their flocks and cattle, and stood ready to march.

Then Joshua gave the word, and they marched down toward the river, which was rolling high and strong in front of them. Joshua said:

"Let the priests carry the ark of the covenant in front, and let there be a space between it and the rest of the people of three thousand feet. Do not come nearer than that space to the ark."

And all the people stood still, wondering, while the ark was brought on the shoulders of the priests far out in front of the ranks of men, until it came down to the very edge of the water. They could not see the ark, for it was covered, but they knew that it was under its coverings on the shoulders of the priests.

Then said Joshua to the priests, "Now walk into the water of the river."

Then a most wonderful thing took place. As soon as the feet of the priests touched the water by the shore, the river above stopped flowing, and far away, up the river, they could see the water rising and piling up like a great heap. And below the place

where they were standing the water ran on, until it left a great place dry, and the stones on the river's bed were uncovered. Then, at Joshua's command, the priests carried the ark down to the middle of the dry bed of the river, and stood there with it on their shoulders.

And Joshua gave order to the people to march across the river. In front came the soldiers from Reuben, Gad, and the half-tribe of Manasseh, who had already received their homes on the east of the river, but were with the other tribes to help in the war. After them came all the other tribes, each by itself, until they had all passed over the river; and all this time the priests stood on the river's dry bed holding the ark.

Then Joshua called for twelve men, one man from each tribe; and he said to them:

"Go down into the river and bring up from it twelve stones, as large stones as you can carry, from the place where the priests are standing."

They did so; and with these stones Joshua made a stone-heap on the bank; and he said:

"Let this heap of stones stand here to keep in memory what has taken place to-day. When your children shall ask you, 'Why are these stones here?' you shall say to them, 'Because here the Lord God made the river dry before the ark of the covenant, so that the people could cross over into the land that God had promised to their fathers.'"

And Joshua told these twelve men to take also twelve other stones, and heap them up in the bed of the river where the priests stood with the ark, so that these stones also might stand to remind all who should see them of God's wonderful help to his people.

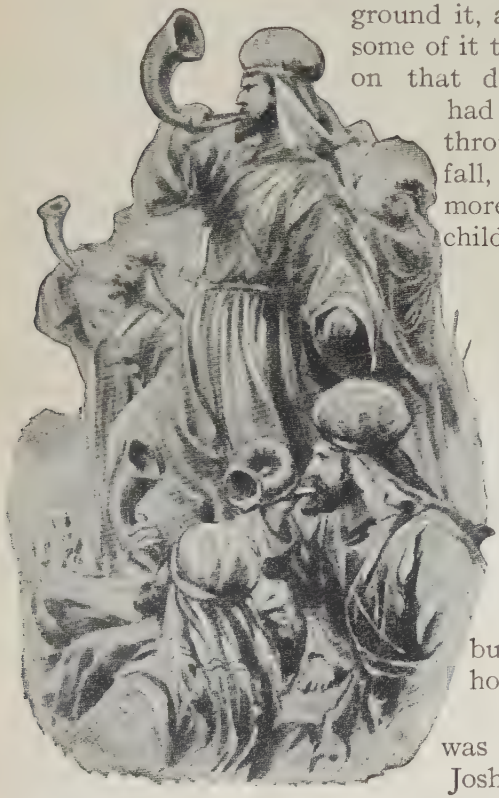
When all this had been done, and the two heaps of stone had been piled up, one on the bank, the other in the bed of the river, Joshua said to the priests, "Come now up from the river, and bring the ark to the shore."

They did so; and then the waters began to flow down from above, until soon the river Jordan was rolling by as it had rolled before. So now at last the children of Israel were safely in the land which God had promised to their fathers more than five hundred years before.

They set up a new camp, with the Tabernacle in the middle, the altar before it, and the tents of the tribes around it in order.

The place of the camp was near the river, on the plain of Jordan, and was called Gilgal. And there the main camp of the Israelites was kept all the time that they were carrying on the war to win the land of Canaan.

When they came into the land, it was the time of the early harvest; and in the fields they found grain and barley in abundance. They gathered it, and ground it, and made bread of it; and some of it they roasted in the ear; and on that day the manna which God had sent them from the sky through forty years ceased to fall, now that it was needed no more. So God provides for his children.



THE PRIESTS BLOWING THEIR HORNS.

There, in full view of the new camp, stood the strong walls of Jericho. Joshua went out to look at the city; and he saw a man all armed coming toward him. Joshua walked boldly up to the man, and said to him, "Are you on our side, or are you one of our enemies?"

And he said, "No; but as captain of the Lord's host have I come."

Then Joshua saw that he was the angel of the Lord; and Joshua bowing down before him, said "What word has my Lord to his servant?"

And the captain of the Lord's host said to Joshua, "Take off your shoes from your feet, for it is holy ground where you are standing."

Joshua did so; for the one who was speaking to him was not merely an angel, but the Lord himself appearing as a man. And

the Lord said to Joshua, "I have given to you Jericho, and its king, and its mighty men of war; and I will destroy the city of Jericho before you."

Then the Lord told Joshua the way in which the city should be taken; and Joshua went back to the camp at Gilgal, and made ready to march as God commanded. During the next seven days all that was done was according to the word spoken by the Lord to Joshua.

They drew out the army as if to fight against the city. In front came the soldiers from the tribes on the east of the river. Then came a company of priests with trumpets made of rams' horns, which they blew long and loud. Then came the ark of the covenant, borne on the shoulders of the priests. And, last of all, came the host of Israel, marching in order. No one shouted, nor was any noise heard, except the sound of the rams'-horn trumpets. They marched around the walls of Jericho once on that day, and then all marched back to the camp.

The next morning they all formed in the same order, and again marched around the walls of the city; and so they did again and again, marching once each day for six days.

On the seventh day, by God's command, they rose very early in the morning, and did not stop when they had marched around the walls once; but kept on marching round and round, until they had gone about the walls seven times. As they went by they saw at one window on the wall a scarlet cord hanging down; and they knew that this was the house of Rahab, who had saved the lives of the two spies.

When the seventh march was ended, they all stood still. Even the trumpets ceased, and there was a great silence for a moment, until the voice of Joshua rang out, "Shout, for the Lord has given you the city!"

Then a great shout went up from the host; and they looked at the wall, and saw that it was trembling, and shaking, and falling! It fell down flat at every place but one. There was one part of the wall left standing, where the scarlet cord was hanging from the window.

And Joshua said to the two spies, "Go and bring out Rahab and her family, and take them to a safe place."

They went into Rahab's house on the wall and brought her

out, and with her her father and mother, and all their family They cared for them, and kept them safely in the camp of the Israelites until all the war against the people of the land was ended.

While some of the soldiers were taking care of Rahab, all the rest of the army was climbing up over the ruined wall. The people in the city were so filled with fear when they saw the walls falling down on every side, that they did not try to defend it, but sank down helpless and were slain or taken prisoners by the Israelites.

Thus the city was taken, with all that was within it. But the Israelites were forbidden to use for themselves any of the treasures in the city. Joshua said to them "Nothing in this city belongs to you. It is the Lord's, and is to be destroyed as an offering to the Lord."

So they brought together all the gold, and silver, and precious things, and all that was in the houses. They took nothing for themselves, but kept the gold and silver and the things made of brass and iron for the Tabernacle. All the rest of what they found in the city they burned and destroyed, leaving of the city of Jericho nothing but a waste and a desolation. And Joshua said:

"Let the Lord's curse rest on any man who shall ever build again the city of Jericho. With the loss of his oldest born shall he lay its foundation, and with the loss of his youngest son shall he set up the gates of it."

After this Rahab, the woman who had saved the spies, was taken among the people of Israel just as though she had been an Israelite born. And one of the nobles of the tribe of Judah, whose name was Salmon, took her for his wife. And from her line of descendants, of those who came from her, many years after this, was born David the king. She was saved and blessed, because she had faith in the God of Israel.

Story Twenty-seven.

GIDEON AND HIS BRAVE THREE HUNDRED.

Judges vi : 1, to viii : 28.

AGAIN the people of Israel did evil in the sight of the Lord in worshipping Baal; and the Lord left them again to suffer for their sins. This time it was the Midianites, living near the desert on the east of Israel, who came against the tribes in the middle of the country. The two tribes that suffered the hardest fate were Ephraim, and the part of Manasseh on the west of Jordan. For seven years the Midianites swept over their land every year, just at the time of harvest, and carried away all the crops of grain, until the Israelites had no food for themselves and none for their sheep and cattle. The Midianites brought also their own flocks, and camels without number, which ate all the grass of the field. These Midianites were the wild Arabs, living on the border of the desert, and from their land they made sudden and swift attacks upon the people of Israel.

The people of Israel were driven away from their villages and their farms; and were compelled to hide in the caves of the mountains. And if any Israelite could raise any grain, he buried it in pits covered with earth, or in empty wine-presses, where the Midianites could not find it.

One day a man named Gideon was threshing out wheat in a hidden place, when suddenly he saw an angel sitting under an oak-tree. The angel said to him, "You are a brave man, Gideon; and the Lord is with you. Go out boldly, and save your people from the power of the Midianites."

Gideon answered the angel, "O Lord, how can I save Israel? Mine is a poor family in Manasseh, and I am the least in my father's house."

And the Lord said to him, "Surely I will be with you, and I will help you drive out the Midianites."

Gideon felt that it was the Lord who was talking with him, in the form of an angel. He brought an offering, and laid it on a rock before the angel. Then the angel touched the offering with his staff. At once a fire leaped up and burned the offering; and then the angel vanished from his sight. Gideon was afraid when he saw this; but the Lord said to him, "Peace be unto you, Gideon; do not fear, for I am with you."

On the spot where the Lord appeared to Gideon, under an oak-

THE ANGEL TOUCHED GIDEON'S OFFERING

tree near the village of Ophrah, in the tribe-land of Manasseh, Gideon built an altar, and called it by a name which means "The Lord is peace" This altar was standing long afterward in that place

Then the Lord told Gideon that before setting his people free from the Midianites, he must first set them free from the service of Baal and Asherah, the two idols most worshipped among them. Near the house of Gideon's own father stood an altar to Baal, and the image of Asherah.

On that night Gideon went out with ten men, and threw down

the image of Baal, and cut in pieces the wooden image of Asherah, and destroyed the altar before these idols. And in place he built an altar to the God of Israel, and on it laid the broken pieces of the idols for wood, and with them offered a young ox as a burnt-offering.

On the next morning, when the people of the village went out to worship their idols, they found them cut in pieces, the altar taken away; in its place stood an altar of the Lord, and on it the pieces of the Asherah were burning as wood under a sacrifice to the Lord. The people looked at the broken and burning idols, and they said, "Who has done this?"

Some one said, "Gideon, the son of Joash, did this last night." Then they came to Joash, Gideon's father, and said, "We are going to kill your son because he has destroyed the image of Baal, who is our god."

And Joash, Gideon's father, said, "If Baal is a god, he can take care of himself; and he will punish the man who has destroyed his image. Why should you help Baal? Let Baal help himself."

And when they saw that Baal could not harm the man who had broken down his altar and his image, the people turned from Baal back to their own Lord God.

Gideon sent men through all his own tribe of Manasseh and the other tribes in that part of the land, to say, "Come and help us drive out the Midianites." The men came, and gathered around Gideon. Very few of them had swords and spears, for the Israelites were not a fighting people, and were not trained for war. They met beside a great spring on Mount Gilboa, called "the fountain of Harod." Mount Gilboa is one of the three mountains on the east of the plain of Esdraelon, or the plain of Jezreel, of which we read in the last story. On the plain, stretching up the side of another of these mountains, called "the Hill of Moreh," was the camp of a vast Midianite army. For as soon as the Midianites heard that Gideon had undertaken to set his people free, they came against him with a mighty host. Just as Deborah and her little army had looked down from Mount Tabor on the great army of the Canaanites so now, on Mount Gilboa, Gideon looked down on the host of the Midianites in their camp on the same plain.

Gideon was a man of faith. He wished to be sure that God was leading him; and he prayed to God, and said, "O Lord God,

give me some sign that thou wilt save Israel through me. Here is a fleece of wool on this threshing-floor. If to-morrow morning the fleece is wet with dew, while the grass around it is dry, then I shall know that thou art with me, and that thou wilt give me victory over the Midianites.'

Very early the next morning Gideon came to look at the fleece. He found it wringing wet with dew, while all around the grass was dry. But Gideon was not yet satisfied. He

THE ANGEL SPEAKING TO GIDEON ON THE THRESHING-FLOOR.

said to the Lord, "O Lord, be not angry with me; but give me just one more sign. To-morrow morning, let the fleece be dry, and let the dew fall all around it; and then I will doubt no more."

The next morning Gideon found the grass and the bushes and the trees wet with dew, while the fleece of wool was dry. And

Gideon was now sure that God had called him, and that God would give him victory over the enemies of Israel.

The Lord said to Gideon, "Your army is too large. If Israel should win the victory, they would say, 'We won it by our own might.' Send home all those who are afraid to fight." For many of the people were frightened as they looked at the host of their enemies; and the Lord knew that these men in the battle would only hinder the rest.

So Gideon sent word through the camp, "Whoever is afraid of the enemy may go home." And twenty-two thousand people went away, leaving only ten thousand in Gideon's army. But the army was stronger though it was smaller, for the cowards had gone and only the brave men were left.

But the Lord said to Gideon, "The people are yet too many. You need only a few of the bravest and best men to fight in this battle. Bring the men down the mountain, beside the water, and I will show you there how to find the men whom you need."

In the morning Gideon by God's command called his ten thousand men out, and made them march down the hill, just as though they were going to attack the enemy. And when they were beside the water he noticed how they drank; and set them apart in two companies, according to their way of drinking. As they came to the water, most of the men threw aside their shields and spears, and knelt down and scooped up a draught of the water with both hands together like a cup. These men Gideon commanded to stand in one company.

There were a few men who did not stop to take a large draught of water. Holding spear and shield in the right hand, to be ready for the enemy if one should suddenly appear, they merely caught up a handful of the water in passing and marched on, lapping up the water from one hand.

God said to Gideon, "Set by themselves these men who lapped up each a handful of water. These are the men whom I have chosen to set Israel free."

Gideon counted these men, and found that there were only three hundred of them; while all the rest bowed down on their faces to drink. The difference between them was that these three hundred were earnest men, of one purpose; not turning aside from their aim even to drink, as the others did. Then, too, they were

watchful men, always ready to meet their enemies. Suppose that the Midianites had rushed out on that army while nearly all of them were on their faces drinking, their arms thrown to one side,—how helpless they would have been! But no enemy could have surprised the three hundred, who held their spears and shields ready, even while they were taking a drink.

Some have thought that this test showed also who were worshippers of idols, and who worshipped God; for men fell on their faces when they prayed to the idols, but men stood up while they worshipped the Lord. Perhaps this act showed that most of the army were used to worship kneeling down before idols, and that only a few used to stand up before the Lord in their worship; but of this we are not certain. It did show that here were three hundred brave, watchful men, obedient to orders, and ready for the battle.

Then Gideon, at God's command, sent back to the camp on Mount Gilboa all the rest of his army, nearly ten thousand men; keeping with himself only his little band of three hundred. But before the battle God gave to Gideon one more sign, that he might be the more encouraged.

God said to Gideon, "Go down with your servant into the camp of the Midianites, and hear what they say. It will cheer your heart for the fight."

Then Gideon crept down the mountain with his servant, and walked around the edge of the Midianite camp, just as though he were one of their own men. He saw two men talking, and stood near to listen. One man said to the other:

"I had a strange dream in the night. I dreamed that I saw a loaf of barley bread come rolling down the mountain; and it struck the tent, and threw it down in a heap on the ground. What do you suppose that dream means?"

"That loaf of bread," said the other, "means Gideon, a man of Israel, who will come down and destroy this army; for the Lord God has given us all into his hand."

Gideon was glad when he heard this, for it showed that the Midianites, for all their number, were in fear of him and of his army, even more than his men had feared the Midianites. He gave thanks to God, and hastened back to his camp, and made ready to lead his men against the Midianites.

Gideon's plan did not need a large army; but it needed a few careful, bold men, who should do exactly as their leader commanded them. He gave to each man a lamp, a pitcher, and a trumpet, and told the men just what was to be done with them. The lamp was lighted, but was placed inside the pitcher, so that it could not be seen. He divided his men into three companies; and very quietly led them down the mountain, in the middle of the night; and arranged them all in order around the camp of the Midianites.

Then at one moment a great shout rang out in the darkness, "The sword of the Lord and of Gideon," and after it came a crash of breaking pitchers, and then a flash of light in every direction. The three hundred men had given the shout, and broken their pitchers, so that on every side lights were shining. The men blew their trumpets with a mighty noise; and the Midianites were roused from sleep, to see enemies all round them, lights beaming and swords flashing in the darkness, while everywhere the sharp sound of the trumpets was heard.

They were filled with sudden terror and thought only of escape, not of fighting. But wherever they turned, their enemies seemed to be standing with swords drawn. They trampled each other down to death, flying from the Israelites. Their own land was in the east, across the river Jordan, and they fled in that direction, down one of the valleys between the mountains.

Gideon had thought that the Midianites would turn toward their own land, if they should be beaten in the battle; and he had already planned to cut off their flight. The ten thousand men in the camp he had placed on the sides of the valley leading to the Jordan. There they slew very many of the Midianites as they fled down the steep pass toward the river. And Gideon had also sent to the men of the tribe of Ephraim, who had thus far taken no part in the war, to hold the only place at the river where men could wade through the water. Those of the Midianites who had escaped from Gideon's men on either side of the valley were now met by the Ephraimites at the river, and many more of them were slain. Among the slain were two of the princes of the Midianites, named Oreb and Zeeb.

A part of the Midianite army was able to get across the river, and to continue its flight toward the desert; but Gideon and his brave three hundred men followed closely after them; fought another

battle with them, destroyed them utterly, and took their two kings, Zebah and Zalmunna, whom he killed. After this great victory the Israelites were freed forever from the Midianites. They never again ventured to leave their home in the desert to make war on the tribes of Israel.

The tribe of Ephraim, in the middle of the land, was one of the most powerful of the twelve tribes. Its leaders were quite displeased with Gideon, because their part in the victory had been so small. They said to Gideon, in an angry manner, "Why did you not send word to us, when you were calling for men to fight the Midianites?"

But Gideon knew how to make a kind answer. He said to them, "What have I done as compared with you? Did you not kill thousands of the Midianites at the crossing of the Jordan? Did you not take their two princes, Oreb and Zeeb? What could my men have done without the help of your men?" By gentle words and words of praise Gideon made the men of Ephraim friendly.

And after this, as long as Gideon lived, he ruled as judge in Israel. The people wished him to make himself a king. "Rule over us as king," they said, "and let your son be king after you, and his son king after him." But Gideon said, "No; you have a king already; for the Lord God is the King of Israel. No one but God shall be king over these tribes."

Of all the fifteen men who ruled as judges in Israel, Gideon, the fifth judge, was the greatest, in courage, in wisdom, and in faith in God.

If all the people of Israel had been like him, there would have been no worship of idols, and no weakness before enemies, Israel would have been strong and faithful before God. But as soon as Gideon died, and even before his death, his people began once more to turn away from the Lord and to seek the idol-gods that could give them no help.

Story Twenty-eight.

THE STRONG MAN: HOW HE LIVED AND HOW HE DIED.

Judges xiii : 1, to xvi : 31.

AFTER Jephthah three judges ruled in turn, named Ibzan, Elon, and Abdon. None of these were men of war, and in their days the land was quiet.

But the people of Israel again began to worship idols; and as a punishment God allowed them once more to pass under the power of their enemies. The seventh oppression, which now fell upon Israel, was by far the hardest, the longest and the most widely spread of any, for it was over all the tribes It came from the Philistines, a strong and warlike people, who lived on the west of Israel upon the plain beside the Great Sea. They worshipped an idol called Dagon, which was made in the form of a fish's head on a man's body.

These people, the Philistines, sent their armies up from the plain beside the sea to the mountains of Israel, and overran all the land.

They took away from the Israelites all their swords and spears, so that they could not fight; and they robbed their land of all the crops, so that the people suffered for want of food. And as before, the Israelites in their trouble cried to the Lord, and the Lord heard their prayer.

In the tribe-land of Dan, which was next to the country of the Philistines, there was living a man named Manoah. One day an angel came to his wife, and said, "You shall have a son, and when he grows up he will begin to save Israel from the hand of the Philistines. But your son must never drink any wine or strong drink as long as he lives. And his hair must be allowed to grow long, and must never be cut, for he shall be a Nazarite under a vow to the Lord."

DELILAH TRIES TO LEARN FROM SAMSON THE SECRET OF HIS STRENGTH

When a child was given especially to God, or when a man gave himself to some work for God, he was forbidden to drink wine, and as a sign, his hair was left to grow long while the vow or promise to God was upon him. Such a person as this was called a Nazarite, a word which means "one who has a vow," and Manoah's child was to be a Nazarite, and under a vow, as long as he lived.

The child was born, and was named Samson. He grew up to become the strongest man of whom the Bible tells. Samson was no general, like Gideon or Jephthah, to call out his people and

YOUNG SAMSON SLAYS THE LION.

lead them in war. He did much to set his people free; but all that he did was by his own strength, without any help from other men.

When Samson became a young man he went down to Timnath, in the land of the Philistines. There he saw a young Philistine woman whom he loved, and wished to have as his wife. His father and mother were not pleased that he should marry among the enemies of his own people. They did not know that God would make this marriage the means of bringing harm upon the Philistines, and of helping the Israelites.

As Samson was going down to Timnath, to see this young woman, a hungry young lion came out of the mountain, growling and roaring. Samson seized the lion, and tore him in pieces as easily as another man would have killed a little kid of the goats; and then went on his way. He made his visit, and came home, but said nothing to any one about the lion.

After a time Samson went again to Timnath, for his marriage with the Philistine woman. On his way he stopped to look at the dead lion; and in its body he found a swarm of bees, and honey which they had made. He took some of the honey, and ate it as he walked; but told no one of it.

At the wedding-feast, which lasted a whole week, there were many Philistine young men; and they amused each other with questions and riddles.

"I will give you a riddle," said Samson. "If you answer it during the feast, I will give you thirty suits of clothing. And if you cannot answer it, then you must give me thirty suits of clothing."

"Let us hear your riddle," they said. And this was Samson's riddle for the young men of the Philistines to answer:

> "Out of the eater came forth meat.
> And out of the strong came forth sweetness."

They could not find the answer, though they tried to find it, all that day, and the two days that followed. And at last they came to Samson's wife, and said to her, "Coax your husband to tell you the answer. If you do not find it out, we will set your house on fire, and burn you and all your people."

And Samson's wife urged him to tell her the answer. She cried and pleaded with him, and said, "If you really love me, you would not keep this a secret from me."

At last Samson yielded, and told his wife how he had killed the lion and afterward found the honey in its body. She told her people, and just before the end of the feast they came to Samson with the answer. They said, "What is sweeter than honey? And what is stronger than a lion?"

And Samson said to them, "If you had not plowed with my heifer, you had not found out my riddle."

By his "heifer"—which is a young cow—of course Samson meant his wife. Then Samson was required to give them thirty

suits of clothing. He went out among the Philistines, killed the first thirty men whom he found, took off their clothes, and gave them to the guests at the feast. But all this made Samson very angry. He left his new wife and went home to his father's house. Then the parents of his wife gave her to another man.

But after a time Samson's anger passed away, and he went again to Timnath to see his wife. But her father said to him, "You went away angry, and I supposed that you cared nothing for her. I gave her to another man, and now she is his wife. But here is her younger sister; you can take her for your wife instead."

But Samson would not take his wife's sister. He went out very angry, determined to do harm to the Philistines, because they had cheated him. He caught all the wild foxes that he could find, until he had three hundred of them. Then he tied them together in pairs, by their tails; and between each pair of foxes he tied to their tails a piece of dry wood which he set on fire. These foxes with firebrands on their tails he turned loose among the fields of the Philistines when the grain was ripe. They ran wildly over the fields, set the grain on fire, and burned it; and with the grain the olive-trees in the fields.

When the Philistines saw their harvests destroyed, they said, "Who has done this?"

And people said, "Samson did this, because his wife was given by her father to another man."

The Philistines looked on Samson's father-in-law as the cause of their loss; and they came, and set his house on fire, and burned the man and his daughter whom Samson had married. Then Samson came down again, and alone fought a company of Philistines, and killed them all, as a punishment for burning his wife.

After this Samson went to live in a hollow place in a split rock, called the rock of Etam. The Philistines came up in a great army, and overran the fields in the tribe-land of Judah.

"Why do you come against us?" asked the men of Judah. "What do you want from us?" "We have come," they said, "to bind Samson, and to deal with him as he has dealt with our people."

The men of Judah said to Samson, "Do you not know that the Philistines are ruling over us? Why do you make them angry by killing their people? You see that we suffer through your pranks.

Now we must bind you, and give you to the Philistines; or they will ruin us all."

And Samson said, "I will let you bind me, if you will promise not to kill me yourselves; but only to give me safely into the hands of the Philistines."

They made the promise; and Samson gave himself up to them, and allowed them to tie him up fast with new ropes. The Philistines shouted for joy as they saw their enemy brought to them, led in bonds by his own people. Little did they know what was to happen. For as soon as Samson came among them he burst the bonds as though they had been light strings; and picked up from the ground the jawbone of an ass, and struck right and left with it as with a sword. He killed almost a thousand of the Philistines with this strange weapon. Afterward he sang a song about it, thus:

> "With the jawbone of an ass, heaps upon heaps,
> With the jawbone of an ass, have I slain a thousand men."

After this Samson went down to the chief city of the Philistines, which was named Gaza. It was a large city; and like all large cities was surrounded with a high wall. When the men of Gaza found Samson in their city, they shut the gates, thinking that they could now hold him as a prisoner. But in the night, Samson rose up, went to the gates, pulled their posts out of the ground, and put the gates with their posts upon his shoulder. He carried them twenty miles away, and left them on the top of a hill not far from the city of Hebron.

After this Samson saw another woman among the Philistines, and he loved her. The name of this woman was Delilah. The rulers of the Philistines came to Delilah, and said to her:

"Find out, if you can, what it is that makes Samson so strong; and tell us. If you help us to get control of him, so that we can have him in our power, we will give you a great sum of money."

And Delilah coaxed and pleaded with Samson to tell her what it was that made him so strong. Samson said to her, "If they will tie me with seven green twigs from a tree, then I shall not be strong any more."

They brought her seven green twigs, like those of a willow-tree; and she bound Samson with them while he was asleep. Then she

called out to him, "Wake up, Samson, the Philistines are coming against you!"

And Samson rose up, and broke the twigs as easily as if they had been charred in the fire, and went away with ease.

And Delilah tried again to find his secret. She said, "You are only making fun of me. Now tell me truly how you can be bound."

And Samson said, "Let them bind me with new ropes, that have never been used before; and then I cannot get away."

While Samson was asleep again, Delilah bound him with new ropes. Then she called out as before, "Get up, Samson, for the Philistines are coming!" And when Samson rose up, the ropes broke as if they were thread. And Delilah again urged him to tell her; and he said:

"You notice that my long hair is in seven locks. Weave it together in the loom, just as if it were the threads in a piece of cloth."

Then, while he was asleep, she wove his hair in the loom, and fastened it with a large pin to the weaving-frame. But when he awoke, he rose up, and carried away the pin and the beam of the weaving-frame, for he was as strong as before.

And Delilah said, "Why do you tell me that you love me, as long as you deceive me, and keep from me your secret!" And she pleaded with him day after day, until at last he yielded to her, and told her the real secret of his strength. He said:

"I am a Nazarite, under a vow to the Lord not to drink wine, and not to allow my hair to be cut. If I should let my hair be cut short, then the Lord would forsake me, and my strength would go from me, and I would be like other men."

Then Delilah knew that she had found the truth at last. She sent for the rulers of the Philistines, saying, "Come up this once, and you shall have your enemy; for I am sure now that he has told me all that is in his heart."

Then, while the Philistines were watching outside, Delilah let Samson go to sleep, with his head upon her knees. While he was sound asleep, they took a razor and shaved off all his hair. Then she called out as at other times, "Rise up, Samson; the Philistines are upon you."

He awoke, and rose up, expecting to find himself strong as before; for he did not at first know that his long hair had been cut off. But he had broken his vow to the Lord, and the Lord had left

him. He was now as weak as other men, and helpless in the hands of his enemies. The Philistines easily made him their prisoner; and that he might never do them more harm, they put out his eyes. Then they chained him with fetters, and sent him to prison at Gaza. And in the prison they made Samson turn a heavy millstone to grind grain, just as though he were a beast of burden.

But while Samson was in prison his hair grew long again; and with his hair his strength came back to him, for Samson renewed his vow to the Lord.

SAMSON PULLING DOWN THE TEMPLE.

One day a great feast was held by the Philistines in the temple of their fish-god Dagon. For they said, "Our god has given Samson our enemy into our hands. Let us be glad together and praise Dagon."

And the temple was thronged with people, and the roof over it was also crowded with more than three thousand men and women. They sent for Samson, to rejoice over him; and Samson was led into the court of the temple, before all the people, to amuse them. After a time, Samson said to the boy who was leading him:

"Take me up to the front of the temple, so that I may stand by one of the pillars, and lean against it."

And while Samson stood between two of the pillars, he prayed to the Lord God of Israel, and said, "O Lord God, remember me, I

pray thee, and give me strength only this once, O God; and help me, that I may obtain vengeance upon the Philistines for my two eyes!"

Then he placed one arm around the pillar on one side, and the other arm around the pillar on the other side; and he said, "Let me die with the Philistines."

And he bowed forward with all his might, and pulled the pillars over with him, bringing down the roof and all upon it upon those that were under it. Samson himself was among the dead; but in his death he killed more of the Philistines than he had killed during his life.

Then in the terror which came upon the Philistines the men of Samson's tribe came down and found his dead body, and buried it in their own land. After that it was years before the Philistines tried again to rule over the Israelites.

Samson did much to set his people free, but he might have done much more, if he had led his people, instead of trusting alone to his own strength; and if he had lived more earnestly, and not done his deeds as though he was playing pranks and making jokes upon his enemies. There were deep faults in Samson, but at the end he sought God's help and found it; and God used Samson to begin to set his people free.

The tribe to which Samson belonged was the tribe of Dan, a people who lived on the edge of the mountain country, between the mountains and the plains by the sea-coast, which was the home of the Philistines. The tribe-land of Dan was northwest of Judah, southwest of Ephraim, and west of Benjamin. Samson ruled over his own tribe, but not much over the other tribes. Yet his deeds of courage and strength kept the Philistines, during his lifetime, from getting control over the lands of Judah and Benjamin; so that Samson helped to save Israel from its enemies.

Story Twenty-nine.

HOW RUTH GLEANED IN THE FIELD OF BOAZ.

Ruth i : 1, to iv : 22.

IN the time of the judges in Israel, a man named Elimelech was living in the town of Bethlehem, in the tribe of Judah, about six miles south of Jerusalem. His wife's name was Naomi, and his two sons were Mahlon and Chilion. For some years the crops were poor, and food was scarce in Judah; and Elimelech, with his family, went to live in the land of Moab, which was on the east of the Dead Sea, as Judah was on the west.

There they stayed ten years, and in that time Elimelech died. His two sons married women of the country of Moab, one woman named Orpah, the other named Ruth. But the two young men also died in the land of Moab, so that Naomi and her two daughters-in-law were all left widows.

Naomi heard that God had again given good harvests and bread to the land of Judah, and she rose up to go from Moab back to her own land and her own town of Bethlehem. Her two daughters-in-law loved her and both would have gone with her, though the land of Judah was a strange land to them, for they were of the Moabite people.

Naomi said to them, "Go back, my daughters, to your own mothers' homes. May the Lord deal kindly with you, as you have been kind to your husbands and to me. May the Lord grant that each of you may yet find another husband and a happy home." Then Naomi kissed them in farewell, and the three women all wept together. The two young widows said to her, "You have been a good mother to us, and we will go with you, and live among your people."

"No, no," said Naomi. "You are young, and I am old. Go back and be happy among your own people."

Then Orpah kissed Naomi and went back to her people; but Ruth would not leave her She said, "Do not ask me to leave you, for I never will. Where you go, I will go; where you live, I will live; your people shall be my people; and your God shall be my God.

ORPAH LEAVES NAOMI.

Where you die, I will die, and be buried. Nothing but death itself shall part you and me."

When Naomi saw that Ruth was firm in her purpose, she ceased trying to persuade her; so the two women went on together They

RUTH GLEANING IN THE FIELD OF BOAZ.

walked around the Dead Sea, and crossed the river Jordan, and climbed the mountains of Judah, and came to Bethlehem

Naomi had been absent from Bethlehem for ten years, but her friends were all glad to see her again. They said, "Is this Naomi, whom we knew years ago?" Now the name Naomi means "pleasant." And Naomi said:

"Call me not Naomi; call me Mara, for the Lord has made my life bitter. I went out full, with my husband and two sons; now I come home empty, without them. Do not call me 'Pleasant'; call me 'Bitter.'" The name "Mara," by which Naomi wished to be called, means "bitter." But Naomi learned later that "Pleasant" was the right name for her after all.

There was living in Bethlehem at that time a very rich man named Boaz. He owned large fields that were abundant in their harvests; and he was related to the family of Elimelech, Naomi's husband, who had died.

It was the custom in Israel when they reaped the grain not to gather all the stalks, but to leave some for the poor people, who followed after the reapers with their sickles, and gathered what was left. When Naomi and Ruth came to Bethlehem it was the time of the barley harvest; and Ruth went out into the fields to glean the grain which the reapers had left. It so happened that she was gleaning in the field that belonged to Boaz, this rich man.

Boaz came out from the town to see his men reaping, and he said to them, "The Lord be with you;" and they answered him, "The Lord bless you." And Boaz said to his master of the reapers, "Who is this young woman that I see gleaning in the field?"

The man answered, "It is the young woman from the land of Moab, who came with Naomi. She asked leave to glean after the reapers, and has been here gathering grain since yesterday."

Then Boaz said to Ruth, "Listen to me, my daughter. Do not go to any other field, but stay here with my young women. No one shall harm you; and when you are thirsty, go and drink at our vessels of water."

Then Ruth bowed to Boaz, and thanked him for his kindness, all the more kind because she was a stranger in Israel. Boaz said:

"I have heard how true you have been to your mother-in-law. Naomi, in leaving your own land and coming with her to this land,

May the Lord, under whose wings you have come, give you a reward!" And at noon, when they sat down to rest and to eat, Boaz gave her some of the food. And he said to the reapers:

"When you are reaping, leave some of the sheaves for her; and drop out some sheaves from the bundles, where she may gather them."

That evening Ruth showed Naomi how much she had gleaned, and told her of the rich man Boaz, who had been so kind to her. And Naomi said, "This man is a near relation of ours. Stay in his

RUTH WILL NOT LEAVE NAOMI

fields as long as the harvest lasts." And so Ruth gleaned in the fields of Boaz until the harvest had been gathered.

At the end of the harvest Boaz held a feast on the threshing-floor And after the feast, by the advice of Naomi, Ruth went to him, and said to him, "You are a near relation of my husband and of his father, Elimelech. Now will you not do good to us for his sake?"

And when Boaz saw Ruth he loved her; and soon after this he took her as his wife. And Naomi and Ruth went to live in his

home; so that Naomi's life was no more bitter, but pleasant. And Boaz and Ruth had a son, whom they named Obed; and later Obed had a son named Jesse; and Jesse was the father of David, the shep herd boy who became king. So Ruth, the young woman of Moab, who chose the people and the God of Israel, became the mother of kings.

Story Thirty.

THE LITTLE BOY WITH A LINEN COAT

I Samuel i : 1, to iii : 21.

SAMSON the strong man ruled Israel as the thirteenth of the judges; and after him came Eli as the fourteenth judge. Eli was also the high-priest of the Lord in the Tabernacle at Shiloh.

While Eli was the priest and the judge, a man was living at Ramah in the mountains of Ephraim, whose name was Elkanah. He had two wives, as did many men in that time. One of these wives had children, but the other wife, whose name was Hannah, had no child.

Every year Elkanah and his family went up to worship at the house of the Lord in Shiloh, which was about fifteen miles from his home. And at one of these visits Hannah prayed to the Lord, saying:

"O Lord, if thou wilt look upon me, and give me a son, he shall be given to the Lord as long as he lives."

The Lord heard Hannah's prayer, and gave her a little boy; and she called his name Samuel, which means "Asked of God," because he had been given in answer to her prayer. While he was still a little child she brought him to Eli, the priest, and said to him:

"My lord, I am the woman who stood here praying I asked

God for this child; and now I have promised that he shall be the Lord's as long as he lives. Let him stay here with you and grow up in God's house."

So the child Samuel stayed at Shiloh and lived with Eli the priest in one of the tents beside the Tabernacle. As he grew up he helped Eli in the work of the Lord's house. He lit the lamps, and opened the doors, and prepared the incense, and waited on Eli, who was now growing old and was almost blind.

HANNAH BRINGS HER BOY TO ELI.

Samuel was all the more a help and a comfort to Eli because his own sons, who were priests, were very wicked young men. Eli had not trained them to do right, nor punished them when they did wrong, when they were children; so they grew up to become evil, to disobey God's law, and to be careless in God's worship. Eli's heart was very sad over the sins of his sons; but now that he was old he could do nothing to control them.

It had been a long time since God had spoken to men, as in other days God had spoken to Moses, to Joshua, and to Gideon. The men of Israel were longing for the time to come when God would speak again to his people as of old.

One night Samuel, while yet a child, was lying down upon his bed in a tent beside the Tabernacle; he heard a voice calling him by name. It was the Lord's voice, but Samuel did not know it.

He answered, "Here I am!" and then he ran to Eli, saying, "Here I am. You called me; what do you wish me to do?"

And Eli said, "My child, I did not call you. Go and lie down again."

Samuel lay down, but soon again heard the voice calling to him, "Samuel! Samuel!"

Again he rose up and went to Eli, and said, "Here I am; for I am sure that you called me."

"No," said Eli, "I did not call you. Lie down again."

A third time the voice was heard; and a third time the boy rose up from his bed and went to Eli, sure that Eli had called him. Eli now saw that this was the Lord's voice that had spoken to Samuel. He said:

"Go, lie down once more; and if the voice speaks to you again, say 'Speak, Lord, for thy servant heareth.'"

Samuel went and lay down, and waited for the voice. It spoke as if some one unseen were standing by his bed, and saying, "Samuel! Samuel!"

Then Samuel said to the Lord, "Speak, Lord, for thy servant heareth."

And the Lord said to Samuel:

"Listen to what I say. I have seen the wickedness of Eli's sons. And I have seen that their father did not punish them when they were doing evil. I am going to give to them such a punishment that the story shall make every one's ears tingle who hears it."

Samuel lay in his room until the morning. Then he arose and went about his work as usual, preparing for the daily worship and opening the doors. He said nothing of God's voice until Eli asked him. Eli said to him:

"Samuel, my son, tell me what the Lord said to you last night. Hide nothing from me."

And Samuel told Eli all that God had said, though it was a sad

MOSES SMITES THE ROCK

HANNAH BRINGS LITTLE SAMUEL TO ELI.

THE BOY WHO LIVED IN THE TEMPLE.

message to Eli. And Eli said, "It is the Lord; let him do what seems good to him."

And then the news went through all the land that God had spoken once more to his people. And Hannah, the lonely mother in the mountains of Ephraim, heard that her son was the prophet to whom God spoke as his messenger to all Israel.

From that time God spoke to Samuel, and Samuel gave God's word to the twelve tribes.

Story Thirty-one.

HOW THE IDOL FELL DOWN BEFORE THE ARK.

I Samuel iv : 1, to vii : 1.

WHILE the old priest Eli was still the judge, though he was now very feeble, the Philistines came up against Israel from the plain beside the sea. A battle was fought, and many of the Israelites were slain. Then the chiefs of the people said:

"We have been beaten in the battle, because the Lord was not with us. Let us take with us against our enemies the ark of the covenant from the Tabernacle, and then the Lord will be among us."

So they went to Shiloh, and they took out from the Holy of Holies in the Tabernacle the ark of the covenant, and the two sons of Eli the priest went with the ark to care for it. When the ark was brought into the camp of the Israelites all the men of war gave a great shout, so that the earth rang with the sound.

And when the Philistines heard the shouting they wondered

what caused it, and some one told them that it was because the God of the Israelites had come into their camp. The Philistines were afraid, and they said to each other:

"Woe unto us, for such a thing as this has never been seen! Who shall save us from this great God who sent plagues on the Egyptians? Let us be bold, and act like men, and fight, so that we may not be made servants to the Israelites, as they have been to us!"

The next day there was a great battle. The Philistines overcame the Israelites and slew thousands of them. They killed the two sons of Eli, and they took the ark of the Lord away with them into their own land.

On the day of the battle Eli, old and blind, was sitting beside the door of the Tabernacle, his heart trembling for the ark of the Lord. A man came from the army running, with his garments torn, and with earth on his head as a sign of sorrow. As the man came near the city and brought the news of the battle a great cry rose up from the people. When Eli heard the noise he said:

"What does this noise mean? What has happened?"

The man came before Eli, and said:

"I have just come from the army. There has been a great battle. Israel has fled before the Philistines, and very many of the people have been killed. Your two sons are dead, and the ark of God has been taken by the enemy."

When the old man heard this last word, that the ark of God was taken, he fell backward from his seat and dropped dead upon the ground. And all the land mourned and wept over the loss of the ark more than over the victory of the Philistines.

The Philistines took the ark of God down to Ashdod, one of their chief cities. They set it in the temple of Dagon, their fish-headed idol. The next morning, when they came into the temple, the image of Dagon was lying upon its face before the ark of the Lord. They stood the image up again; but on the next morning, not only was Dagon fallen down before the ark, but the hands and the head of Dagon had been cut off and were lying on the floor.

Besides all this, in the city of Ashdod, where the ark had been taken, all the people began to have boils and sores They saw in this the hand of the God of Israel, and they sent the ark to Gath, another of their cities. There, too, the people broke out with boils

and sores. They sent the ark to Ekron, but the people of that city said:

"We will not have the ark of God among us. Send it back to its own land, or we shall all die."

Then the rulers of the Philistines resolved to send back the ark of God into the land of Israel. They placed it upon a wagon, and before the wagon they yoked two cows. The cows had calves, but they tied the calves at home, in order to find whether the cows would go home to their calves or would take the ark away. But the cows took the road which led away from their own calves, straight up the hills toward the land of Israel, and they turned neither to the right hand nor the left.

The cows drew the ark up to the village of Beth-shemesh, where the people were reaping their wheat harvest on the hillsides. They saw the ark, and were glad. The cows stopped beside a great stone in the field. Then the men of Beth-shemesh cut up the wagon, and with it made a fire, and on the stone as an altar offered the two cows as an offering to the Lord.

But the men of Beth-shemesh opened the ark and looked into it. This was contrary to God's command, for none but the priests were allowed to touch the ark. God sent a plague upon the people of that place, and many of them died, because they did not deal reverently with the ark of God.

They were filled with fear and sent to the men of Kirjath-jearim, asking them to take the ark away. They did so, and for twenty years the ark stood in the house of a man named Abinadab in Kirjath-jearim.

They did not take the ark back to Shiloh, for after the death of Eli the place was deserted, the Tabernacle fell into ruins, and no man lived there again.

Story Thirty-two.

THE LAST OF THE JUDGES.

I Samuel vii : 2 to 17.

WHEN the ark of God was taken and the Tabernacle fell into ruins, Samuel was still a boy. He went to his father's house at Ramah, which was in the mountains, about four miles north of Jerusalem. Ramah was the home of Samuel after this as long as he lived.

For some years, while Samuel was growing up, there was no judge in Israel, and no head of the tribes. The Philistines ruled the people and took from them a large part of their harvests, their sheep, and their oxen. Often in their need they thought of the ark of the Lord, standing alone in the house at Kirjath-jearim. And the eyes of all the people turned to the young Samuel growing up at Ramah. For Samuel walked with God, and God spoke to Samuel, as God had spoken to Abraham, and to Moses, and to Joshua.

As soon as Samuel had grown up to be a man, he began to go among the tribes and to give to the people everywhere God's word to them. And this was what Samuel said:

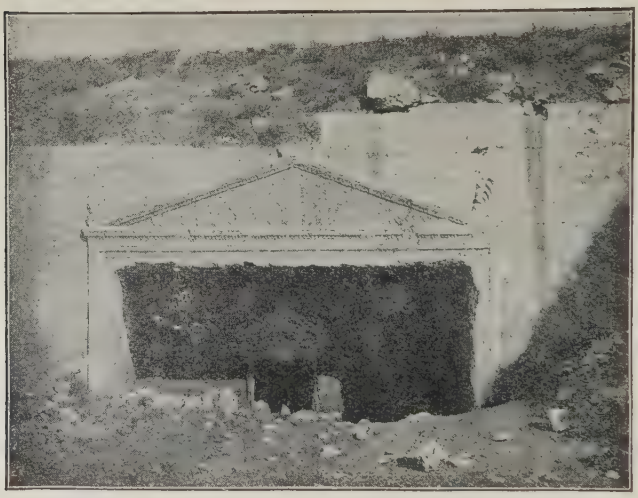
"If you will really come back with all your heart to the Lord God of Israel, put away the false gods, the images of Baal, and of Asherah, and seek the Lord alone and serve him, then God will set you free from the Philistines.

After Samuel's words the people began to throw down the idols and to pray to the God of Israel. And Samuel called the people from all the land to gather in one place, as many as could come. They met at a place called Mizpah, in the mountains of Benjamin, not far from Jerusalem.

There Samuel prayed for the people, and asked God to forgive their sin in turning away from God to idols. They confessed their wrong-doings, and made a solemn promise to serve the Lord, and to serve the Lord only.

The Philistines upon the plain beside the Great Sea heard of this meeting. They feared that the Israelites were about to break away from their rule, and they came up with an army to drive the Israelites away to their homes and keep them under the rule of the Philistines.

When the Israelites saw the Philistines coming against them they were greatly alarmed. The Philistines were men of war, with swords, and shields, and spears, and they were trained in fighting; while the men of Israel had not seen war. It was more than twenty years since their fathers had fought the Philistines and twice had been beaten by them. They had neither weapons nor training, and they felt themselves helpless against their enemies. They looked to Samuel, just as children would look to a father, and they said to him, "Do not cease praying and crying to the Lord for us, that he may save us from the Philistines."



TOMB NEAR JERUSALEM CALLED "THE TOMB OF THE JUDGES."

Then Samuel took a lamb and offered it up to the Lord as a burnt-offering for the people, and he prayed mightily that God would help Israel; and God heard his prayer.

Just as the Philistines were rushing upon the helpless men of Israel there came a great storm with rolling thunder and flashing lightning. Such storms do not come often in that land, and this was so heavy that it frightened the Philistines. They threw down their spears and swords in sudden terror and ran away.

The men of Israel picked up these arms and gathered such other weapons as they could find, and they followed the Philistines

and killed many of them, and won a great victory over them. By this one stroke the power of the Philistines was broken, and they lost their rule over Israel. And it so happened that the place where Samuel won this great victory was the very place where the Israelites had been beaten twice before, the place where the ark of God had been taken, as we read in the last Story. On the battle-field Samuel set up a great stone to mark the place, and he gave it the name Eben-ezer, which means "The Stone of Help."

"For," said Samuel, "this was the place where the Lord helped us."

After this defeat the Philistines came no more into the land of Israel in the years while Samuel ruled as judge over the tribes. He was the fifteenth of the judges, and the last. He went throughout the land, and people everywhere brought to him their questions and their differences for Samuel to decide, for they knew that he was a good man and would do justly between man and man. From each journey he came back to Ramah. There was his home, and there he built an altar to the Lord.

Samuel lived many years, and ruled the people wisely, so that all trusted in him. He taught the Israelites to worship the Lord God, and to put away the idols, which so many of them had served. While Samuel ruled there was peace in all the tribes, and no enemies came from the lands around to do harm to the Israelites. But the Philistines were still very strong, and held rule over some parts of Israel near their own land, although there was no war. Samuel was not a man of war, like Gideon or Jephthah, but a man of peace, and his rule was quiet, though it was strong.

Story Thirty-three.

THE TALL MAN WHO WAS CHOSEN KING.

I Samuel viii : 1, to x : 27.

WHEN Samuel, the good man and the wise judge, grew old he made his sons judges in Israel, to help him in the care of the people. But Samuel's sons did not walk in his ways. They did not try always to do justly. When men brought matters before them to be decided, they would decide for the one who gave them money, and not always for the one who was in the right.

The elders of all the tribes of Israel came to Samuel at his home in Ramah, and they said to him, "You are growing old, and your sons do not rule as well as you have ruled. All the lands around us have kings. Let us have a king also, and do you choose the king for us."

This was not pleasing to Samuel, not because he wished to rule, but because the Lord God was their king, and he felt that for Israel to have such a king as those who ruled the nations around them would be turning away from the Lord. Samuel prayed to the Lord, and the Lord said to him, "Listen to the people in what they ask, for they have not turned away from you; they have turned away from me in asking for a king. Let them have a king, but tell them of the wrong that they are doing, and show them what trouble their king will bring upon them."

Then Samuel called the elders of the people together, and he said to them, "If you have a king, as do the nations around, he will take your sons away from you, and will make some of them soldiers, and horsemen, and men to drive his chariots. He will take others of your sons to wait on him, to work in his fields, and to make his chariots and his weapons for war. Your king will take the best of your fields and your farms, and will give them to the men of his

court who are around him. He will make your daughters cook for him, and make bread, and serve in his palace. He will take a part of your sheep, and your oxen, and your asses. You will find that he will be your master and you shall be his servants. The time shall come when you will cry out to the Lord on account of the king that you have chosen, and the Lord will not hear you." But the people would not follow Samuel's advice. They said, "No, we will have a king to reign over us, so that we may be like other nations, and our king shall be our judge and shall lead us out to war."

It was God's will that Israel should be a quiet, plain people, living alone in the mountains, serving the Lord and not trying to conquer other nations. But they wished to be a great people, to be strong in war and to have riches and power. And the Lord said to Samuel, "Do as the people ask, and choose a king for them."

Then Samuel sent the people to their homes, promising to find a king for them.

There was at that time in the tribe of Benjamin a young man named Saul, the son of Kish. He was a very large man and noble looking. From his shoulders he stood taller than any other man in Israel. His father Kish was a rich man, with wide fields and many flocks. Some asses that belonged to Kish had strayed away, and Saul went out with a servant to find them. While they were looking for the asses they came near to Ramah, where Samuel lived. The servant said to Saul, "There is in this city a man of God whom all men honor. They say that he can tell what is about to happen, for he is a seer. Let us go to him and give him a present. Perhaps he can tell us where to find the asses."

In those times a man to whom God made known his will was called a seer; in later times he was called a prophet.

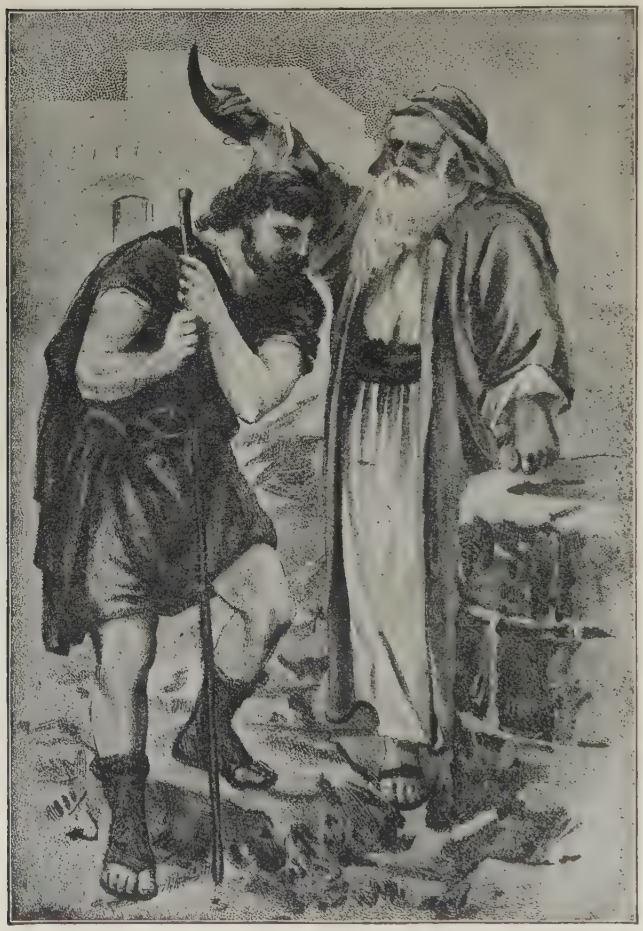
So Saul and his servant came to Ramah and asked for the seer; and while they were coming the seer, who was Samuel, met them. On the day before the Lord had spoken to Samuel, and had said:

"To-morrow, about this time, I will send you a man out of the tribe of Benjamin, and you shall make him the prince of my people, and he shall save my people from the Philistines."

And when Samuel saw this tall and noble-looking young man coming to meet him, he heard the Lord's voice, saying:

"This is the man of whom I spoke to you. He is the one that shall rule over my people."

Then Saul came near to Samuel, not knowing who he was, and he said, "Can you tell me where the seer's house is?" And Samuel answered Saul, "I am the seer; come with me up to the hill. We are to have an offering and a feast there. As for the asses that were lost three days ago, do not be troubled about them, for they have been found. But on whom is the desire of all Israel? Is it not on you and on your father's house?" Saul could not think what the seer meant in those last words. He said, "Is not my tribe of Benjamin the smallest of all the tribes? And is not my family the least of all the families in the tribe? Why do you say such things to me?"



SAMUEL ANOINTS SAUL KING.

But Samuel led Saul and his servant into the best room at his house; at the table, where thirty had been invited, he gave Saul the best place, and he put before him the choicest of the meat, and

he said, "This has been kept for you of all those invited to the feast."

That night Saul and his servant slept in the best room, which was on the roof of Samuel's house. And the next morning Samuel sent the servant on while he spoke with Saul alone. He brought out a vial of oil and poured it on Saul's head, and said:

"The Lord has anointed you to be prince over his land and his people."

Then he told Saul just what he would find on the way, where he would meet certain people, and what he must do. He said:

"When you come to the tomb where Rachel is buried, two men will meet you and will say to you, 'The asses for which you were looking have been found, and now your father is looking for you.' Then under an oak you will meet three men carrying three kids, three loaves of bread, and a skin-bottle full of wine; and these men will give you as a present two loaves of bread. Next you will meet a company of prophets, men full of God's Spirit, with instruments of music, and the Lord's Spirit shall come upon you and a new heart shall be given to you. All these things will show you that God is with you. Now go, and do whatever God tells you to do."

And it came just as Samuel had said. These men met Saul, and when the prophets came near, singing and praising God, Saul joined them and also sang and praised the Lord. And in that hour a new spirit came to Saul. He was no more the farmer's son, for in him was the soul of a king.

He came home, and told at home how he had met Samuel, and that Samuel said to him that the asses had been found. But he did not tell them that Samuel had poured oil upon his head and said that he was to be the king of Israel.

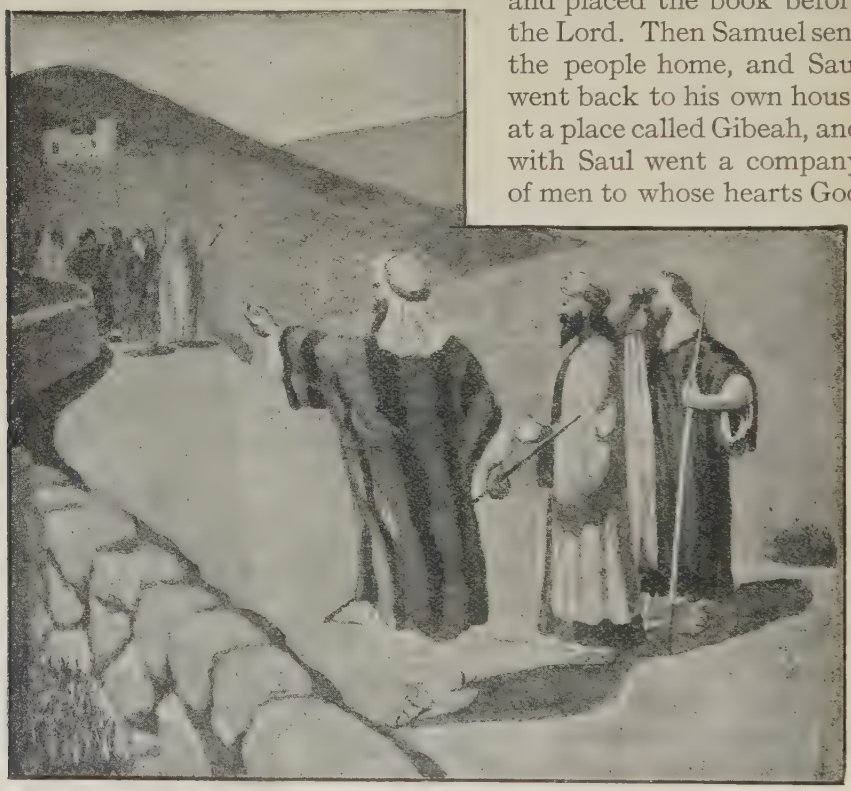
Then Samuel called all the people to the meeting place at Mizpah. And he told them that they had wished for a king, and God had chosen a king for them.

"Now," said Samuel, "let the men of the tribes pass by, each tribe and each family by itself."

The people passed by Samuel, and when the tribe of Benjamin came, out of all the tribes Benjamin was taken; out of Benjamin one family, and out of that family Saul's name was called. But Saul was not with his family; he had hidden away. They found him and brought him out; and when he stood among the people

his head and shoulders rose above them all. And Samuel said: "Look at the man whom the Lord has chosen! There is not another like him among all the people!" And all the people shouted "God save the king! Long live the king!"

Then Samuel told the people what should be the laws for the king and for the people to obey. He wrote them down in a book, and placed the book before the Lord. Then Samuel sent the people home, and Saul went back to his own house at a place called Gibeah, and with Saul went a company of men to whose hearts God



A COMPANY OF PROPHETS MEET SAUL.

had given a love for the king. So after three hundred years under the fifteen judges Israel now had a king. But among the people there were some who were not pleased with the new king, because he was an unknown man from the farm. They said, "Can such a man as this save us?" They showed no respect to the king and in their hearts looked down upon him. But Saul said nothing and showed his wisdom by appearing not to notice them.

THE QUEEN OF SHEBA VISITS SOLOMON.

THE CAPTIVE MAID AND NAAMAN'S WIFE.

Story Thirty-four.

HOW SAUL SAVED THE EYES OF THE MEN OF JABESH.

I Samuel xi : 1, to xii : 25.

SAUL was now the king of all the twelve tribes of Israel, but he did not at once in his manner of life set up the state of a king. He lived at home, and worked in the fields on his father's farm, just as he had always done.

One day, while Saul was plowing in the field with a yoke of oxen, a man came running with sad news. He said that the Ammonites, a fierce people living near the desert on the east, beyond the Jordan, had come up against Jabesh in Gilead, led by their king, Nahash. The people in that city were too few to fight the Ammonites, and they said, "We will submit to your rule, if you will promise to spare our lives."

And Nahash, the king of the Ammonites, said to the people of Jabesh, "You shall live, but within seven days I will come with my soldiers, and I will put out the right eye of every man in your city."

When a city was taken by its enemies in those times, such cruel deeds were common. Often all the people in it, young and old, were slain without mercy. The men of Jabesh sent a messenger to go to Saul as swiftly as possible, and to tell him of the terrible fate that was hanging over them.

When Saul heard of it the spirit of a king rose within him. He killed the oxen that he was driving, cut them into twelve pieces, and sent swift messengers through all the land, to say to every fighting man in the twelve tribes, "Whoever will not come out after Saul and after Samuel, so shall it be done to his oxen."

And the Lord gave to all the people the spirit of obedience to

their king. At once a great army gathered at a place called Bezek, and he sent word to Jabesh, saying, "To-morrow, by the time the sun is hot, you will be set free from all fear of the Ammonites."

Saul and his men marched swiftly over the mountains of Benjamin and down into the Jordan valley. They walked across the river where it was shallow and climbed the mountains of Gilead.

A MESSENGER BRINGS SAUL SAD NEWS.

There they fell furiously upon the Ammonites early in the morning, killed many of them and scattered the rest, so that not even two of their men could be found together.

We read in the last Story that when Saul was made king some men were not pleased and were unwilling to submit to him. Now that a great victory had been won under Saul as leader, the people said with one voice, "Where are those men who would not honor our king? Bring them out, and let them be put to death."

But King Saul said, "There shall not a man be put to death this

day, for to-day the Lord has set his people free from their enemies." Samuel was with Saul, and he said, "Let us go to Gilgal, where Joshua encamped long ago when our fathers crossed the Jordan; and there let us set up the kingdom again."

They came to Gilgal, and offered sacrifices to the Lord and worshipped. There Samuel gave up to the new king the rule over the land and spoke words of farewell. He said to the people:

"I have done as you asked me, and have given you a king. Your king stands before you now. I am old and gray-headed, and I have lived before you from my youth up to this day. Here I am; now, in the presence of the Lord and of his anointed king, is there any man whom I have wronged? Have I taken any man's ox or ass? Have I taken a present from any man to make me favor him as judge? If I have robbed any man, let him speak, and I will pay him all that I have taken."

And all the people said to Samuel, "You have ruled justly, and have wronged no man, and have robbed no man."

And Samuel said, "The Lord is witness, and his anointed, the king, is witness, that I have taken nothing from any man."

And all the people said, "He is witness."

Then Samuel called to their minds all that God had done for his people since he had led them out of Egypt; how he had saved them from their enemies, and had given them judges. And he said, "Now the Lord has set a king over you. If you will fear the Lord, and will serve him, then it shall be well with you. But if you disobey the Lord, then God will punish you, as he punished your fathers."

Then Samuel called upon God, and God sent thunder and rain on that day, showing his power. The people were filled with fear, and they cried to Samuel, "Pray to the Lord for us, for we have done wrong in asking for a king."

"Yes," said Samuel, "you have done wrong; but if you from this time do right, and seek the Lord, God will not forsake you. He will forgive you and bless you. I will always pray for you, and will teach you the right way. But if you do evil, God will destroy you and your king. So fear the Lord, and serve him in truth with all your heart."

After this Samuel went again to his own house at Ramah, and Saul ruled the people from Gibeah, the home of his family.

Story Thirty-five.

THE BRAVE YOUNG PRINCE.

I Samuel xiii : 1, to xiv : 46.

THE people had hoped that when they should have a king to lead them in war they might break the power of the Philistines, who were still rulers over a large part of the land. But after Saul had been king two years the Philistines seemed to be stronger than ever. They held many walled towns on the hills, and from these their warriors went out robbing the villages and taking away the crops from the farmers, so that the men of Israel were kept very poor and and in great fear.

The Philistines would not allow the Israelites to do any work in iron, in order to keep them from making swords and spears for themselves. When a man wished to have his iron plowshare sharpened or to have a new one made, he must go to the Philistines for the work. So when Saul gathered an army, scarcely any of the men could find swords or spears, and Saul and his son Jonathan were the only ones who wore suits of armor to protect them from the darts of the enemy.

Saul gathered together a little army, of which a part was with him at Michmash, and another part with his son Jonathan at Gibeah, five miles to the south. Jonathan, who was a very brave young man, led his band against the Philistines at Geba, halfway between Gibeah and Michmash, and took that place from them. The news of this fight went through the land, and the Philistines came up the mountains with a great army, having chariots and horsemen. Saul blew a trumpet and called the Israelites to the old camp at Gilgal, down in the valley of the Jordan; and many came, but they came trembling with fear of the Philistines.

Samuel had told him not to march from Gilgal until he should come to offer a sacrifice and to call upon God. But Samuel delayed coming, and Saul grew impatient, for he saw his men scattering.

At last Saul could wait no longer. He offered a sacrifice himself, though he was no priest. But while the offering was still burning on the altar Samuel came. He said to Saul, "What is this that you have done?"

And Saul answered, "I saw that my men were scattering, and I feared that the enemy might come down upon me, so I offered the sacrifice myself, since you were not here."

"You have done wrong," said Samuel. "You have not kept God's commands. If you had obeyed and trusted the Lord, he

"YOU HAVE NOT KEPT GOD'S COMMAND."

would have kept you in safety. But now God will find some other man who will do his will, a man after his own heart, and God will in his own time take the kingdom from you and give it to him."

And Samuel left the camp and went away, leaving Saul. Saul led his men, only six hundred, up the mountains to Geba, the place which Jonathan had taken. Across the valley near Michmash was the host of the Philistines in plain sight. One morning Jonathan

and the young man who waited on him went down the hill toward the camp of the Philistines. This servant of Jonathan was called his armor-bearer, because he carried Jonathan's shield, and sword, and spear, to have them ready when needed.

Jonathan could see the Philistines just across the valley. He said, "If the Philistines say to us, 'Come over,' we will go and fight them, even though we two are alone, for we will take it as a sign that God will help us."

The Philistines saw the two Israelites standing on a rock across the valley, and they called to them, "Come over here, and we will show you something."

Then Jonathan said to his armor-bearer, "Come on, for the Lord has given them into our hand."

Then they crossed the valley and came suddenly up to the Philistines, and struck them down right and left, without giving them a moment. Some fell down, but others ran away, and soon, as their fellow-soldiers saw them running, they, too, became frightened, and everybody began to run to and fro. Some fought the men who were running away, and before many minutes the Israelites on the hill across the valley could see the Philistines fighting and killing each other, the men running in every direction and their army melting away.

Then Saul and his men came across the valley and joined in the fight; and other Israelites who were in the camp of the Philistines, and under their control, rose against them; and the tribes near at hand came forth and pursued them as they fled. So on that day a great victory was won over the Philistines.

Story Thirty-six.

THE SHEPHERD BOY OF BETHLEHEM.

1 Samuel xvi: 1 to 23.

WHEN Samuel told Saul that the Lord would take away the kingdom from him, he did not mean that Saul should lose the kingdom at once. He was no longer God's king; and as soon as the right man in God's sight should be found, and should be trained for his duty as king, then God would take away Saul's power, and would give it to the man whom God had chosen. But it was many years before all this came to pass.

Samuel, who had helped in choosing Saul as king, still loved him, and he felt very sorry to find Saul disobeying God's commands. He wept much, and mourned for Saul. But the Lord said to Samuel:

"Do not weep and mourn any longer over Saul, for I have refused him as king. Fill the horn with oil, and go to Bethlehem in Judah. There find a man named Jesse, for I have chosen a king among his sons."

But Samuel knew that Saul would be very angry, if he should learn that Samuel had named any other man as king in his place. He said to the Lord, "How can I go? If Saul hears of it, he will kill me."

Then the Lord said to Samuel, "Take a young cow with you; and tell the people that you have come to make an offering to the Lord. And call Jesse and his sons to the sacrifice. I will tell you what to do; and you shall anoint the one whom I name to you."

Samuel went over the mountains southward from Ramah to Bethlehem, about ten miles, leading a cow. The rulers of the town were alarmed at his coming, for they feared that he had come to judge the people for some evil-doing. But Samuel said, "I have come in peace to make an offering and to hold a feast to the Lord. Make yourselves ready and come to the sacrifice."

And he invited Jesse and his sons to the service. When they had made themselves ready they came before Samuel. He looked at the sons of Jesse very closely. The oldest was named

THE BOY DAVID MEETING THE LION.

Eliab; and he was so tall and noble-looking that Samuel thought:

"Surely this young man must be the one whom God has chosen." But the Lord said to Samuel:

"Do not look on his face, nor on the height of his body; for I

have not chosen him. Man judges by the outward looks, but God looks at the heart."

Then Jesse's second son, named Shammah, passed by. And the Lord said, "I have not chosen this one." Seven young men came, and Samuel said:

"None of these is the man whom God has chosen. Are these all your children?"

"There is one more," said Jesse. "The youngest of all. He is a boy in the field caring for the sheep."

And Samuel said:

"Send for him; for we will not sit down until he comes." So after a time the youngest son was brought in. His name was David, a word that means "darling," and he was a beautiful boy, perhaps fifteen years old, with fresh cheeks and bright eyes.

As soon as the young David came, the Lord said to Samuel:

"Arise; anoint him, for this is the one whom I have chosen."

Then Samuel poured oil on David's head, in the presence of all his brothers. But no one knew at that time the anointing to mean that David was to be the king. Perhaps they thought that David was chosen to be a prophet like Samuel.

From that time the Spirit of the Lord came upon David; and he began to show signs of coming greatness. He went back to his sheep on the hillsides around Bethlehem, but God was with him. David grew up strong and brave; not afraid of the wild beasts which prowled around and tried to carry away his sheep. More than once he fought with lions and bears, and killed them, when they seized the lambs of his flock. And David, alone all day, practised throwing stones in a sling, until he could strike exactly the place for which he aimed. When he swung his sling, he knew that the stone would go to the very spot at which he was throwing it.

And, young as he was, David thought of God, and prayed to God. And God talked with David, and showed to David his will. And David was more than a shepherd and a fighter of wild beasts. He played upon the harp, and made music, and sang songs about the goodness of God to his people.

One of these songs of David we have all heard, and perhaps know so well that we can repeat it. It is called "The Shepherd Psalm," and begins with the words:

"The Lord is my Shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul;
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord forever."

DAVID PLAYS BEFORE SAUL.

Some think that David made this Psalm, while he was himself a shepherd, tending his flock. But it seems rather like the thoughts of a man than of a boy; and it is more likely that long after those days, when David was a king, and remembered his youth, and his flock in the fields, that he saw how God had led him, just as he had led his sheep; and then he wrote this Psalm.

But while the Spirit of God came to David among his sheep,

that Spirit left King Saul, because he no longer obeyed God's words. Then Saul became very unhappy, and gloomy in his feelings. There were times when he seemed to lose his mind, and a madness would come upon him; and at almost all times Saul was sad and full of trouble, because he was no more at peace with God.

The servants around Saul noticed that when some one played on the harp and sang, Saul's gloom and trouble passed away, and he became cheerful. At one time Saul said:

"Find some one who can play well, and bring him to me. Let me listen to music; for it drives away my sadness."

One of the young men said:

"I have seen a young man, a son of Jesse in Bethlehem, who can play well. He is handsome in his looks, and agreeable in talking. Then I have heard that he is a brave young man, who can fight as well as he can play; and the Lord is with him."

Then Saul sent a message to Jesse, David's father. He said:

"Send me your son David, who is with the sheep. Let him come and play before me."

Then David came to Saul, bringing with him a present for the king from Jesse. When Saul saw him, he loved him, as did everybody who saw the young David. And David played on the harp, and sang before Saul. And David's music cheered Saul's heart, and drove away his sad feelings.

Saul liked David so well that he made him his armor-bearer; and David carried the shield and spear and sword for Saul when the king was before his army. But Saul did not know that David had been anointed by Samuel. If he had known it, he would have been very jealous of David.

After a time Saul seemed well, and David left him, to be a shepherd once more at Bethlehem.

Story Thirty-seven.

THE SHEPHERD BOY'S FIGHT WITH THE GIANT.

1 Samuel xvii : 1 to 54.

ALL through the reign of Saul there was constant war with the Philistines, who lived upon the lowlands west of Israel. At one time, when David was still with his sheep, a few years after he had been anointed by Samuel, the camp of the Philistines and the Israelites were set against each other on opposite sides of the valley of Elah ready to fight each other. In the army of Israel were the three oldest brothers of David, who were soldiers under King Saul.

Every day a giant came out of the camp of the Philistines, and dared some one to come from the Israelites' camp and fight with him. The giant's name was Goliath. He was nine feet high; and he wore armor from head to foot, and carried a spear twice as long and as heavy as any other man could hold; and his shield-bearer walked before him. He came every day and called out across the little valley:

"I am a Philistine, and you are servants of Saul. Now choose one of your men, and let him come out and fight with me. If I kill him, then you shall submit to us; and if he kills me, then we will give up to you. Come, now, send out your man!"

But no man in the army, not even King Saul, dared to go out and fight with the giant. The Israelites were mostly farmers and shepherds, and were not fond of war, as were the Philistines. Then, too, very few of the Israelites had swords and spears, except such rude weapons as they could make out of their farming tools. Forty days the camps stood against each other, and the Philistine giant continued his call.

One day old Jesse, the father of David, sent David from Bethlehem to visit his three brothers in the army. David came, spoke to his brothers, and gave them a present from his father. While

he was talking with them, Goliath, the giant, came out as before in front of the camp, calling for some one to fight with him.

The Israelites said to one another, "If any man will go out and kill this Philistine, the king will give him a great reward and a high rank; and the king's daughter shall be his wife."

And David said, "Who is this man that speaks in this proud manner against the armies of the living God? Why does not some one go out and kill him?"

David's brother Eliab said to him, "What are you doing here, leaving your sheep in the field? I know that you have come down just to see the battle."

But David did not care for his brother's angry words. He was thinking out some way to kill this boasting giant. While all the men were in terror, this boy thought of a plan. He believed that he knew how to bring down the big warrior, with all his armor. Finally, David said:

"If no one else will go, I will go out and fight with this enemy of the Lord's people."

They brought David before King Saul. Some years had passed since Saul had met David, and he had grown from a boy to a man, so that Saul did not know him as the shepherd who had played on the harp before him in other days.

Saul said to David, "You cannot fight with this giant. You are very young; and he is a man of war, trained from his youth."

And David answered King Saul, "I am only a shepherd, but I have fought with lions and bears, when they have tried to steal my sheep. And I am not afraid to fight with this Philistine. The Lord saved me from the lion's jaw and the bear's paw, and he will save me from this enemy, for I shall fight for the Lord and his people."

Then Saul put his own armor on David, a helmet on his head, and a coat of mail on his body, and a sword at his waist. But Saul was almost a giant, and his armor was far too large for David. David said:

"I am not used to fighting with such weapons as these. Let me fight in my own way."

So David took off Saul's armor; for David's plan to fight the giant did not need an armor, but did need a quick eye, a clear head, a sure aim, and a bold heart; and all these David had, for God had given them to him. David's plan was very wise. It was to make

Goliath think that his enemy was too weak for him to be on his guard against him; and while so far away that the giant could not reach him with sword or spear, to strike him down with a weapon which the giant would not expect, and would not be prepared for

DAVID RUNNING TO MEET GOLIATH.

David took his shepherd's staff in his hand, as though that were to be his weapon. But out of sight, in a bag under his mantle, he had five smooth stones carefully chosen, and a sling,—the weapon he knew how to use. Then he came out to meet the Philistine. The giant looked down on the youth and despised him, and laughed at him.

"Am I a dog," he said, "that this boy comes to me with a staff! I will give his body to the birds of the air and the beasts of the field."

And the Philistine cursed David by the gods of his people. And David answered him:

"You come against me with a sword and a spear and a dart; but I come to you in the name of the Lord of hosts, the God of the armies of Israel. This day will the Lord give you into my hand; I will strike you down, and take off your head; and the host of the Philistines shall be dead bodies, to be eaten by the birds and the beasts; so that all may know that there is a God in Israel, and that he can save in other ways besides with sword and spear."

And David ran toward the Philistine, as if to fight him with his shepherd's staff. But when he was just near enough for a good aim he took out his sling, and hurled a stone aimed at the giant's forehead. David's aim was good, the stone struck the Philistine in his forehead. It stunned him, and he fell to the ground.

While the two armies stood wondering, and scarcely knowing what had caused the giant to fall so suddenly, David ran forward, drew out the giant's own sword, and cut off his head.

Then the Philistines knew that their great warrior in whom they trusted was dead. They turned to fly back to their own land; and the Israelites followed after them, and killed them by the hundred and thousand, even to the gates of their own city of Gath.

So in that day David won a great victory; and stood before all the land as the one who had saved his people from their enemies.

Story Thirty-eight.

THE LITTLE BOY LOOKING FOR THE ARROWS.

I Samuel xvii : 55, to xx : 42.

AFTER David had slain the giant he was brought before King Saul, still holding the giant's head. Saul did not remember in this bold fighting man the boy who a few years before had played in his presence. He took him into his own house, and made him an officer among his soldiers. David was as wise and as brave in the army as he had been when facing the giant, and very soon he was in command of a thousand men. All the men loved him, both in Saul's court and in his camp, for David had the spirit that drew all hearts toward him.

When David was returning from his battle with the Philistines the women of Israel came to meet him out of the cities, with instruments of music, singing and dancing, and they sang:

> "Saul has slain his thousands,
> And David his ten thousands."

This made Saul very angry, for he was jealous and suspicious in his spirit. He thought constantly of Samuel's words, that God would take the kingdom from him and would give it to one who was more worthy of it. He began to think that perhaps this young man, who had come in a single day to greatness before the people, might try to make himself king.

His former feeling of unhappiness again came over Saul. He raved in his house, talking as a man talks who is crazed. By this time they all knew that David was a musician, and they called him again to play on his harp and to sing before the troubled king. But now, in his madness, Saul would not listen to David's voice. Twice he threw his spear at him; but each time David leaped aside, and the spear went into the wall of the house.

Saul was afraid of David, for he saw that the Lord was with David, as the Lord was no longer with himself. He would have killed David, but did not dare to kill him, because everybody loved David. Saul said to himself, "Though I cannot kill him myself, I will have him killed by the Philistines."

And he sent David out on dangerous errands of war; but David came home in safety, all the greater and the more beloved after each victory. Saul said, "I will give you my daughter Merab for your wife if you will fight the Philistines for me."

David fought the Philistines; but when he came home from

DAVID BROUGHT WITH THE GIANT'S HEAD BEFORE SAUL.

the war he found that Merab, who had been promised to him, had been given as wife to another man. Saul had another daughter, named Michal. She loved David, and showed her love for him. Then Saul sent word to David, saying, "You shall have Michal, my daughter, for your wife when you have killed a hundred Philistines."

Then David went out and fought the Philistines, and killed two hundred of them; and they brought the word to Saul. Then Saul gave him his daughter Michal as his wife; but he was all the

more afraid of David as he saw him growing in power and drawing nearer to the throne of the kingdom.

But if Saul hated David, Saul's son, Jonathan, loved David with all his heart. This was the brave young warrior of whom we read in a previous Story, who with his armor-bearer went out alone to fight the Philistine army. Jonathan saw David's courage and nobility of soul, and loved him with all his heart. He took off his own royal robe, and his sword, and his bow, and gave them all to David. It grieved Jonathan greatly that his father, Saul, was so jealous of David. He spoke to his father, and said: "Let not the king do harm to David; for David has been faithful to the king, and he has done great things for the kingdom. He took his life in his hand, and killed the Philistine, and won a great victory for the Lord and for the people. Why should you seek to kill an innocent man?"

SAUL THROWS HIS SPEAR AT DAVID.

For the time Saul listened to Jonathan, and said, "As the Lord lives, David shall not be put to death."

And again David sat at the king's table, among the princes; and when Saul was troubled again David played on his harp and sang before him. But once more Saul's jealous anger arose, and he

THE WOMEN MEETING DAVID WITH DANCING AND SINGING.

threw his spear at David. David was watchful and quick. He leaped aside, and, as before, the spear fastened into the wall.

Saul sent men to David's house to seize him; but Michal, Saul's daughter, who was David's wife, let David down out of the window, so that he escaped. She placed an image on David's bed

and covered it with the bed-clothes. When the men came, she said, "David is ill in the bed, and cannot go."

They brought the word to Saul, and he said, "Bring him to me in the bed, just as he is."

When the image was found in David's bed, David was in a safe place, far away. David went to Samuel at Ramah, and stayed with him among the men who were prophets worshipping God and singing and speaking God's word. Saul heard that David was there, and sent men to take him. But when these men came and saw Samuel and the prophets praising God and praying, the same spirit came on them, and they began to praise and to pray. Saul sent other men, but these also, when they came among the prophets, felt the same power, and joined in the worship.

Finally, Saul said, "If no other man will bring David to me, I will go myself and take him."

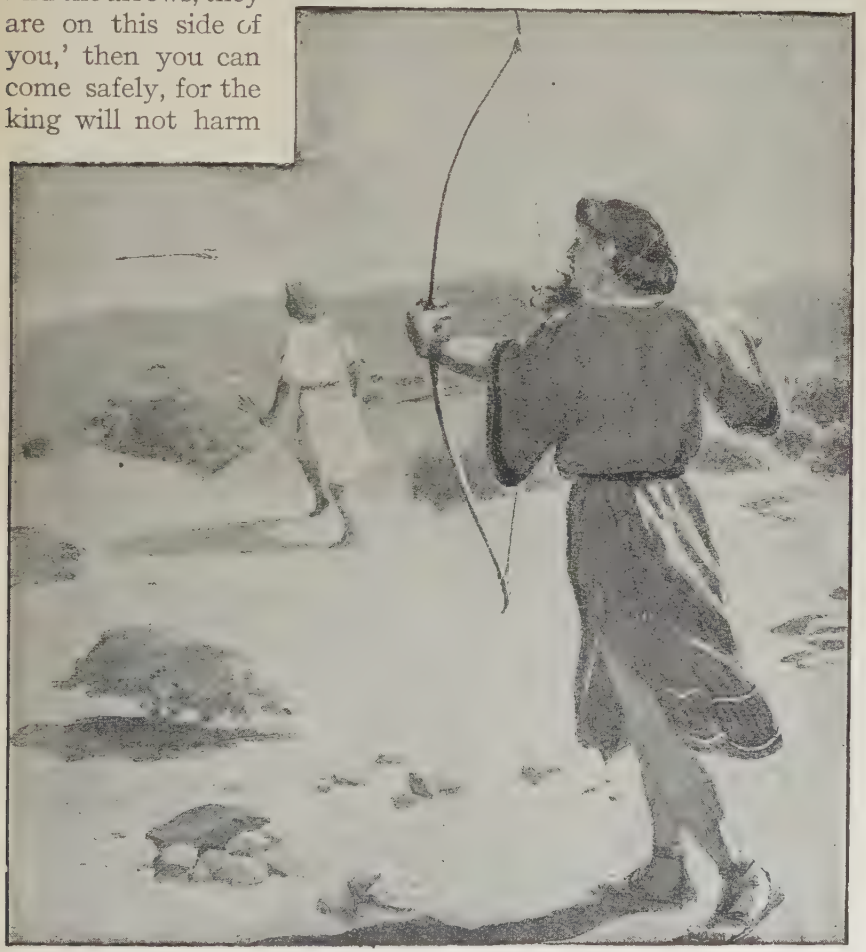
And Saul went to Ramah; but when he came near to the company of the worshippers, praising God, and praying, and preaching, the same spirit came on Saul. He, too, began to join in the songs and the prayers, and stayed there all that day and that night, worshipping God very earnestly. When the next day he went again to his home in Gibeah, his feeling was changed for the time, and he was again friendly to David.

But David knew that Saul was at heart his bitter enemy and would kill him if he could as soon as his madness came upon him. He met Jonathan out in the field away from the place. Jonathan said to David:

"Stay away from the king's table for a few days, and I will find out how he feels toward you, and will tell you. Perhaps even now my father may become your friend. But if he is to be your enemy, I know that the Lord is with you, and that Saul will not succeed against you. Promise me that as long as you live you will be kind to me, and not only to me while I live, but to my children after me."

Jonathan believed, as many others believed, that David would yet become the king of Israel, and he was willing to give up to David his right to be king, such was his great love for him. That day a promise was made between Jonathan and David, that they and their children, and those who should come after them, should be friends forever.

Jonathan said to David, "I will find how my father feels toward you, and will bring you word. After three days I will be here with my bow and arrows, and I will send a little boy out near your place of hiding, and I will shoot three arrows. If I say to the boy, 'Run, find the arrows, they are on this side of you,' then you can come safely, for the king will not harm



JONATHAN SHOOTS THE ARROW.

you. But if I call out to the boy, 'The arrows are away beyond you,' that will mean that there is danger, and you must hide from the king."

So David stayed away from Saul's table for two days. At first Saul said nothing of his absence, but at last he said:

"Why has not the son of Jesse come to meals yesterday and to-day?"

And Jonathan said, "David asked leave of me to go to his home at Bethlehem and visit his oldest brother."

Then Saul was very angry. He cried out, "You are a disobedient son! Why have you chosen this enemy of mine as your best friend? Do you not know that as long as he is alive you can never be king? Send after him, and let him be brought to me, for he shall surely die!"

Saul was so fierce in his anger that he threw his spear at his own son Jonathan. Jonathan rose up from the table, so anxious for his friend David that he could eat nothing. The next day, at the hour agreed upon, Jonathan went out into the field with a little boy. He said to the boy, "Run out yonder, and be ready to find the arrows that I shoot."

And as the boy was running Jonathan shot arrows beyond him, and he called out, "The arrows are away beyond you; run quickly and find them."

The boy ran, and found the arrows, and brought them to Jonathan. He gave the bow and arrows to the boy, saying to him, "Take them back to the city. I will stay here a while."

And as soon as the boy was out of sight David came from his hiding-place and ran to Jonathan. They fell into each other's arms and kissed each other again and again, and wept together. For David knew now that he must no longer hope to be safe in Saul's hands. He must leave home, and wife, and friends, and his father's house, and hide wherever he could from the hate of King Saul.

Jonathan said to him, "Go in peace; for we have sworn together saying, 'The Lord shall be between you and me, and between your children and my children forever."

Then Jonathan went again to his father's palace, and David went out to find a hiding-place.

Story Thirty-nine.

HOW DAVID SPARED SAUL'S LIFE.

I Samuel xxiii : 1, to xxvii : 12.

AFTER this David and his men hid in many places in the mountains of Judah, often hunted by Saul, but always escaping from him. At one time Jonathan, Saul's son, came to meet David in a forest, and said to him, "Fear not, for the Lord is with you; and Saul, my father, shall not take you prisoner. You will yet be the king of Israel, and I shall stand next to you; and my father knows this."

And Jonathan and David made again the promise to be true to each other, and to each other's children always. Then they parted; and David never again saw his dear friend, Jonathan.

At one time David was hiding with a few men in a great cave near the Dead Sea, at a place called En-gedi. They were far back in the darkness of the cave, when they saw Saul come into the cave alone, and lie down to sleep. David's men whispered to him, "Now is the time of which the Lord said, 'I will give your enemy into your hand, and you may do to him whatever you please.'"

Then David went toward Saul very quietly with his sword in his hand. His men looked to see him kill Saul, but instead, he only cut off a part of Saul's long robe. His men were not pleased at this; but David said to them, "May the Lord forbid that I should do harm to the man whom the Lord has anointed as king."

And David would not allow his men to harm Saul. After a time Saul rose up from sleep and went out of the cave. David followed him at a distance, and called out to him, "My lord the king!"

Saul looked around, and there stood David, bowing to him and holding up the piece of his royal robe. David said to Saul, "My lord, O king, why do you listen to the words of men who tell you that David is trying to do you harm? This very day the Lord gave you into my hand in the cave, and some told me to kill you, but I

said, 'I will not do harm to my lord, for he is the Lord's anointed king.' See, my father, see the skirt of your robe. I cut it off to show you that I would do you no harm, though you are hunting after me to kill me. May the Lord judge between you and me, and may the Lord do justice for me upon you; but my hand shall not touch you."

When Saul heard these words his old love for David came back to him, and he cried out, "Is that your voice, my son David?" And Saul wept, and said, "You are a better man than I am, for you have done good to me, while I have been doing harm to you. May the Lord reward you for your kindness to me this day! I know that it is God's will that you shall be king, and you will rule over this people. Now give to me your word, in the name of the Lord, that you will not destroy my family, but that you will spare their lives."

And David gave his promise to Saul in the name of the Lord; and Saul led his men away from hunting David to his palace at Gibeah; but David kept still in his hiding-place, for he could not trust Saul's promises to spare his life.

And it was not long before Saul was again seeking for David in the wilderness of Judah, with Abner, Saul's uncle, the commander of his army, and under him three thousand men. From his hiding-place in the mountains David looked down on the plain, and saw Saul's camp almost at his feet. That night David and Abishai, one of David's men, came down quietly and walked into the middle of Saul's camp, while all his guards were asleep. Saul himself was sleeping, with his spear standing in the ground at his head, and a bottle of water tied to it.

Abishai, David's follower, knew that David would not kill King Saul, and he said to David, "God has given your enemy into your hand again. Let me strike him through to the ground at one stroke; only once; I will not need to strike twice."

But David said, "You shall not destroy him. Who can strike the anointed of the Lord without being guilty of a crime? Let the Lord strike him, or let him die when God wills it, or let him fall in battle; but he shall not die by my hand. Let us take his spear and his water-bottle, and let us go."

So David took Saul's spear and his bottle of water, and then David and Abishai walked out of the camp without awakening any one. In the morning David called out to Saul's men and to Abner,

the chief of Saul's army, "Abner, where are you? Why do you not answer, Abner?"

And Abner answered, "Who are you, calling to the camp?"

Then David said, "Are you not a great man, Abner? Who is like you in all Israel? Why have you not kept your watch over the king? You deserve to be put to death for your neglect! See, here is the king's spear and his bottle of water!"

DAVID SPARES SAUL'S LIFE.

Saul knew David's voice, and he said, "Is that your voice, my son David?"

And David answered, "It is my voice, my lord, O king. Why do you pursue me? What evil have I done? May God deal with the men who have stirred you up against me. I am not worth all the trouble you are taking to hunt for me. The king of Israel is seeking for one who is as small as a flea or a little bird in the mountains!"

Then Saul said, "I have done wrong; come back, my son David, and I will no longer try to do harm to you, for you have spared my

life to-day!" David said, "Let one of the young men come and take the king's spear. As I have spared your life to-day, may the Lord spare mine."

So David went his way, for he would not trust himself in Saul's hands, and Saul led his men back to his home at Gibeah. David now was leading quite an army and was a powerful ruler. He made an agreement with the king of the Philistines who lived at Gath, King Achish, and went down to the plain by the Great Sea, to live among the Philistines. And Achish gave him a city called Ziklag, on the south of the tribe-land of Judah. To this place David took his followers, and there he lived during the last year of Saul's reign

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Story Forty.

THE LAST DAYS OF KING SAUL.

I Samuel xxviii : 1, to xxxi : 13.

ONCE more the Philistines gathered together to make war on King Saul and the land of Israel. The king of the Philistines, Achish, sent for David, and said to him, "You and your men shall go with me in the army, and fight against the men of Israel."

For David was now living in the Philistine country and under their rule. So David came from Ziklag, with all his six hundred men, and they stood among the armies of the Philistines. But when the lords of the Philistines saw David and his men, they said, "Why are these Israelites here? Is not this the man of whom they sang,

> 'Saul slew his thousands,
> But David his ten thousands.'

Will not this man turn from us in the battle, and make his peace

with his king by fighting against us? This man shall not go with us to the war."

Then Achish, the king of the Philistines, sent away David and his men, so that David was not compelled to fight against his own people. But when he came to his own city, Ziklag, he found it had been burned and destroyed; and all the people in it, the wives and children of David's men, and David's own wives also, had been carried away by the Amalekites into the desert on the south.

The Lord spoke to David through the high-priest, Abiathar,

THE DEATH OF SAUL.

saying, "Pursue these men, and you will overtake them, and take back all that they have carried away."

So David followed the Amalekites into the wilderness. His march was so swift that a part of his men could not endure it, but stopped to rest at the brook Bezor, while four hundred men went on with David. He found the Amalekites in their camp, without guards, feasting upon the spoil that they had taken. And David and his men fell upon them suddenly and killed all of them, except

four hundred men who escaped on camels far into the desert, where David could not follow them. And David took from these robbers all the women and children that they had carried away from Ziklag, and among them David's own two wives; also he took a great amount of treasure and of spoil, not only all that these men had found in Ziklag, but what they had taken in many other places.

David divided all these things between himself and his men, giving as much to those who had stayed at the brook Bezor as to those who had fought with the Amalekites. This treasure taken from the Amalekites made David very rich; and from it he sent presents to many of his friends in the tribe of Judah.

While David was pursuing his enemies in the south, the Philistines were gathering a great host in the middle of the land, on the plain of Esdraelon, at the foot of Mount Gilboa. Saul and his men were on the side of Mount Gilboa, near the same spring where Gideon's men drank, as we read in Story Ten in Part Second. But there was no one like Gideon now, to lead the men of Israel, for King Saul was old, and weakened by disease and trouble; Samuel had died many years before; David was no longer by his side; Saul had slain the priests, through whom in those times God spoke to men; and Saul was utterly alone, and knew not what to do, as he saw the mighty host of the Philistines on the plain. And the Lord had forsaken Saul, and would give him no word in his sore need.

Saul heard that there was living at En-dor, on the north side of the Hill Moreh, not far from his camp, a woman who could call up the spirits of the dead. Whether she could really do this, or only pretended to do it, we do not know, for the Bible does not tell. But Saul was so anxious to have some message from the Lord, that at night he sought this woman. He took off his kingly robes and came dressed as a common man, and said to her, "Bring me up from the dead the spirit of a man whom I greatly long to meet."

And the woman said, "What spirit shall I call up?"

And Saul answered, "Bring me up the spirit of Samuel, the prophet."

Then the woman called for the spirit of Samuel; and whether spirits had ever arisen from the dead before or not, at that time the Lord allowed the spirit of Samuel to rise up from his place among the dead, to speak to King Saul.

When the woman saw Samuel's spirit she was filled with fear.

She cried out, and Saul said to her, "Do not fear; but tell me whom you see."

For Saul himself could not see the spirit whom the woman saw. And she said, "I see one like a god rising up. He is an old man, covered with a long robe."

SAUL ASKS THE WOMAN TO CALL UP SAMUEL

Then out of the darkness a voice came from the spirit whom Saul's eyes could not see. "Why have you troubled me, and called me out of my rest?"

And Saul answered Samuel, "I am in great distress, for the Philistines make war upon me, and God has forsaken me. He will not speak to me either by a prophet, or a priest, or in a dream. And I have called upon you that you may tell me what to do." And the spirit of Samuel said to Saul, "If the Lord has forsaken you and has become your enemy, why do you call upon me to help you? The Lord has dealt with you as I warned you that he would do. Because you would not obey the Lord, he has taken the kingdom away from

you and your house, and has given it to David. And the Lord will give Israel into the hands of the Philistines; and to-morrow you and your three sons shall be as I am, among the dead." And then the spirit of Samuel the prophet passed from sight. When Saul heard these words he fell down as one dead, for he was very weak, as he had taken no food all that day. The woman and Saul's servants who were with him raised him up, and gave him food, and tried to speak to him words of cheer. Then Saul and his men went over the mountain to their camp.

On the next day a great battle was fought on the side of Mount Gilboa. The Philistines did not wait for Saul's warriors to attack them. They climbed up the mountain, and fell upon the Israelites in their camp. Many of the men of Israel were slain in the fight, and many more fled away. Saul's three sons were killed, one of them, the brave and noble Jonathan.

When Saul saw that the battle had gone against him, that his sons were slain, and that the enemies were pressing closely upon him, he called to his armor-bearer, and said, "Draw your sword and kill me; it would be better for me to die by your hand than for the Philistines to come upon me and slaughter me."

But the armor-bearer would not draw his sword upon his king, the Lord's anointed. Then Saul took his own sword and fell upon it, and killed himself among the bodies of his own men.

On the next day the Philistines came to strip off the armor and carry away the weapons of those who had been slain. The crown of King Saul and the bracelet on his arm had been already carried away; but the Philistines took off his armor and sent it to the temple of their idol, Dagon; and the body of Saul and those of his three sons they fastened to the wall of Beth-shan, a Canaanite city in the valley of the Jordan.

You remember how Saul, in the beginning of his reign, had rescued the city of Jabesh-gilead from the Ammonites. The men of Jabesh had not forgotten Saul's brave deed. When they heard what had been done with the body of Saul they rose up in the night and went down the mountains and walked across the Jordan, and came to Beth-shan. They took down from the wall the bodies of Saul and his sons, and carried them to Jabesh; and that they may not be taken away again, they burned them and buried their ashes under a tree; and they mourned for Saul

seven days. Thus came to an end the reign of Saul, which began well, but ended in failure and in ruin, because Saul forsook the Lord God of Israel.

Saul had reigned forty years. At the beginning of his reign the Israelites were almost free from the Philistines, and for a time Saul seemed to have success in driving the Philistines out of the land. But after Saul forsook the Lord, and would no longer listen to Samuel, God's prophet, he became gloomy and full of fear, and lost his courage, so that the land fell again under the power of its enemies. David could have helped him, but he had driven David away; and there was no strong man to stand by Saul and win victories for him. So at the end, when Saul fell in battle, the yoke of the Philistines was on Israel heavier than at any time before.

WOMEN GRINDING GRAIN IN BIBLE TIMES.

Story Forty-one.

THE SHEPHERD BOY BECOMES A KING.

II Samuel i : 1, to iv : 12.

ON the third day after the battle on Mount Gilboa, David was at his home in Ziklag, on the south of Judah, when a young man came into the town, running, with garments torn and earth on his head, as was the manner of those in deep grief. He hastened to David, and fell down before him. And David said to him, "From what place have you come?"

And the young man said, "Out of the camp of Israel I have escaped."

And David said to him, "What has taken place? Tell me quickly."

Then the man answered, "The men of Israel have been beaten in the battle; very many of them are slain, and the rest have fled away. King Saul is dead, and so is Jonathan, his son."

"How do you know that Saul and Jonathan are dead?" asked David.

And the young man said, "I happened to be on Mount Gilboa in the battle; and I saw Saul leaning upon his spear wounded, and near death, with his enemies close upon him. And he said to me, 'Come to me, and kill me, for I am suffering great pain.' So I stood beside him and killed him, for I saw that he could not live. And I took the crown that was on his head, and the bracelet on his arm, and I have brought them to you, my lord David."

Then David and all the men that were with him tore their clothes, and mourned, and wept, and took no food on that day, on account of Saul, and of Jonathan, and for the people of Israel who had fallen by the sword.

And David said to the young man who had brought to him the news, "Who are you? To what people do you belong?"

And he said, "I am no Israelite; I am an Amalekite."

"How was it," said David to him, "that you were not afraid to slay the king of Israel, the anointed of the Lord? You shall die for this deed."

And David commanded one of his men to kill him, because he had said that he had slain the king. He may have told the truth, but it is more likely that he was not in the battle, and that after the fighting he came upon the field to rob the dead bodies, and that he brought a false story of having slain Saul, hoping to have a reward. But as David would not slay the anointed king, even though he were his enemy, he would not reward, but would rather punish the stranger who claimed to have slain him.

And David wrote a song over the death of Saul and Jonathan. He taught it to the people of Judah, and called it

THE SONG OF THE BOW.

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen!
Tell it not in Gath.
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the heathen triumph.
Ye mountains of Gilboa.
Let there be no dew nor rain upon you neither fields of offerings:
For there the shield of the mighty was cast away as a vile thing.
The shield of Saul, not anointed with oil,
From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
O Jonathan, slain upon thy high places!
I am distressed for thee, my brother Jonathan.
Very pleasant hast thou been unto me;
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!"

After this, at the command of the Lord, David and his men went up from Ziglag to Hebron, in the middle of the tribe-land of Judah. And the men of Judah met together at Hebron, and they made David king over their tribe. And David reigned in Hebron, over the tribe of Judah, for seven years.

But Saul's uncle, Abner, who had been the chief over his house and over his army, was not willing to have the kingdom go out of

HEBRON, WHERE DAVID WENT.

the family of Saul. He made a son of Saul king over all the tribes in the north of the land. This king was called Ish-bosheth, a name which means "a worthless man." He was weak and helpless, except for the strong will and power of Abner, who had made him king. For six years seemingly under Ish-bosheth, but really under Abner, the form of a kingdom was kept up, while Ish-bosheth was living at Mahanaim, on the east of Jordan.

Thus for a time there were two kingdoms in Israel, that of the north under Ish-bosheth, and that of the south under David. But

all the time David's kingdom was growing stronger, and Ish-bosheth's kingdom was growing weaker.

After a time Abner was slain by one of David's men, and at once Ish-bosheth's power dropped away. Then two men of his army killed him, and cut off his head, and brought it to David. They looked for a reward, since Ish-bosheth had been king against David. But David said, "As the Lord lives, who has brought me out of trouble, I will give no reward to wicked men, who have slain a good man in his own house, and upon his own bed. Take these two murderers away, and kill them!"

So the two slayers of the weak king, Ish-bosheth, were punished with death, and the head of the slain man was buried with honor. David had not forgotten his promise to Saul to deal kindly with his children.

Story Forty-two.

THE SOUND IN THE TREE-TOPS.

II Samuel v : 1, to vii : 29.

AFTER David had reigned as king over the tribe of Judah for seven years, and when Saul's son, Ish-bosheth, was dead, all the men in Israel saw that David was the one man who was fit to be king over the land. So the rulers and elders of all the twelve tribes came to David in Hebron, and said to him, "We are all your brothers; and in time past, when Saul was king, it was you who led the people; and the Lord said, 'David shall be the shepherd of my people, and shall be prince over Israel.' Now we are ready to make you king over all the land."

Then David and the elders of Israel made an agreement together before the Lord in Hebron; and they anointed David as

king over all the twelve tribes of Israel, from Dan in the far north to Beersheba in the south. David was now thirty-seven years old, and he reigned over all Israel thirty-three years.

He found the land in a helpless state, everywhere under the power of the Philistines, and with many of its cities still held by the Canaanite people. The city of Jerusalem, on Mount Zion, had been kept as a stronghold by a Canaanite tribe called the Jebusites, ever since the days of Joshua. David led his men of war against it, but the Jebusites, from their high walls and steep rocks, laughed at him.

To mock King David, they placed on the top of the wall the blind and lame people, and they called aloud to David, "Even blind men and lame men can keep you out of our city."

THE WALL OF JERUSALEM AS IT NOW IS.

This made David very angry, and he said to his men, "Whoever first climbs up the wall, and strikes down the blind and the lame upon it, he shall be the chief captain and general of the whole army."

Then all the soldiers of David rushed against the wall, each striving to be first. The man who was able first to reach the enemies and strike them down was Joab, the son of David's sister Zeruiah; and he became the commander of David's army, a place which he held as long as David lived. After the fortress on Mount Zion was taken from the Jebusites, David made it larger and stronger, and chose it for his royal house; and around it the city of Jerusalem grew up as the chief city in David's kingdom.

The Philistines soon found that there was a new king in Israel, and a ruler very different from King Saul. They gathered their army and came against David. He met them in the valley of

Rephaim, a little to the south of Jerusalem, and won a great victory over them, and carried away from the field the images of their gods; but that the Israelites might not be led to worship them, David burned them all with fire.

A second time the Philistines came up and encamped in the valley of Rephaim. And when David asked of the Lord what he should do, the Lord said to him, "Do not go against them openly. Turn to one side, and be ready to come against them from under the mulberry-trees; and wait there until you hear a sound overhead in the tops of the trees. When you hear that sound, it will be a sign that the Lord goes before you. Then march forth and fight the Philistines."

And David did as the Lord commanded him; and again a great victory was won over the Philistines. But David did not rest when he had driven the Philistines back to their own land. He marched with his men into the Philistines' country, and took their chief city, Gath, which was called "the mother city of the Philistines." He conquered all their land; and ended the war of a hundred years by making all the Philistine plain subject to Israel.

Now that the land was free, David thought that the time had come to bring the holy ark of the Lord out from its hiding-place, where it had remained all through the rule of Samuel and the reign of Saul. This was in Kirjath-jearim, called also Baale, a town on the northern border of Judah. David prepared for the ark a new Tabernacle on Mount Zion; and with the chosen men of all the tribes, he went to bring up the ark to Mount Zion.

They did not have the ark carried by the priests, as it had been taken from place to place in the earlier days; but they stood it on a wagon, to be drawn by oxen, driven by the sons of the man in whose house the ark had been standing, though these men were not priests. And before the ark walked David and the men of Israel, making music upon all kinds of musical instruments.

At one place the road was rough, and the oxen stumbled, and the ark almost fell from the wagon. Uzza, one of the men driving the oxen, took hold of the ark to steady it. God's law forbade any one except a priest from touching the ark, and God was displeased with Uzza for his carelessness; and Uzza fell dead by the ark of the Lord.

This death alarmed David and all the people. David was afraid to have the ark of God come into his city. He stopped the procession and placed the ark in the house near by of a man named Obed-edom. There it stayed three months. They were afraid that it might bring harm to Obed-edom and his family; but instead it brought a blessing upon them all.

When David heard of the blessings that had come to Obed-edom with the ark, he resolved to bring it into his own city on Mount Zion. This time the priests carried it as the law commanded, and sacrifices were offered upon the altar. They brought up the ark into its new home on Mount Zion, where a Tabernacle was standing ready to receive it. Then as of old the priests began to offer the daily sacrifices, and the services of worship were held, after having been neglected through so many years.

David was now living in his palace on Mount Zion, and he thought of building a temple to take the place of the Tabernacle, for the ark and its services. He said to Nathan, who was a prophet, through whom the Lord spoke to the people, "See, now I live in a house of cedar; but the ark of God stands within the curtains of a tent."

"Go, do all that is in your heart," answered Nathan the prophet, "for the Lord is with you."

And that night the voice of the Lord came to Nathan, saying, "Go and tell my servant David, thus saith the Lord, 'Since the time when the children of Israel came out of Egypt, my ark has been in a tent; and I have never said to the people, build me a house of cedar. Say to my servant David, I took you from the sheep-pasture, where you were following the sheep, and I have made you a prince over my people Israel, and I have given you a great name and great power And now, because you have done my will, I will give you a house. Your son shall sit on the throne after you, and he shall build me a house and a Temple. And I will give you and your children and your descendants, those who shall come from you, a throne and a kingdom that shall last forever."

This promise of God, that under David's line should rise a kingdom to last always, was fulfilled in Jesus Christ, who came long afterward from the family of David, and who reigns as King in heaven and in earth.

Story Forty-three.

THE CRIPPLE AT THE KING'S TABLE.

II Samuel viii : 1, to ix : 13.

AS soon as the kings of the nations around Israel saw that a strong man was ruling over the tribes, they began to make war upon David, for they feared to see Israel gaining in power. So it came to pass that David had many wars. The Moabites, who lived on the east of the Dead Sea, went to war with David, but David conquered them, and made Moab submit to Israel. Far in the north, the Syrians came against David; but he won great victories over them, and took Damascus, their chief city, and held it as a part of his kingdom. In the south, he made war upon the Edomites, and brought them under his rule.

For a number of years David was constantly at war, but at last he was at peace, the ruler of all the lands from the great river Euphrates on the north, down to the wilderness on the south, where the Israelites had wandered; and from the great desert on the east to the Great Sea on the west. All these lands were under the rule of King David, except the people of Tyre and Sidon, who lived beside the Great Sea on the north of Israel. These people, the Tyrians, never made war on Israel, and their king, Hiram, was one of David's best friends. The men of Tyre cut down cedar-trees on Mount Lebanon for David, and brought them to Jerusalem, and built for David the palace which became his home.

When David's wars were over, and he was at rest, he thought of the promise that he had made to his friend Jonathan, the brave son of Saul, that he would care for his children. David asked of his nobles and the men at his court, "Are there any of Saul's family living, to whom I can show kindness for the sake of Jonathan?"

They told David of Saul's servant, Ziba, who had the charge of Saul's farm in the country; and David sent for him. Ziba had

become a rich man from his care of the lands that had belonged to Saul.

David said to Ziba, "Are there any of Saul's family living, to whom I can show some of the kindness which God has shown toward me?"

And Ziba said, "Saul's son Jonathan left a little boy, named Mephibosheth, who is now grown to be a man. He is living at Lo-debar, on the east of Jordan."

This child of Jonathan was in the arms of his nurse when the

MEPHIBOSHETH, JONATHAN'S SON, BEFORE DAVID.

news came of the battle at Mount Gilboa, where Jonathan was slain. The nurse fled with him, to hide from the Philistines, and in running fell; and the child's feet were so injured that ever after he was lame.

Perhaps he was kept hidden in the distant place on the east of Jordan, from fear lest David, now that he was king, might try to kill all those who were of Saul's family; for such deeds were common in those times, when one king took the power away from another king's children.

David sent for Mephibosheth, Jonathan's son; and he was brought into David's presence, and fell down on his face before the king, for he was in great fear. And David said to him, "Mephibosheth, you need have no fear. I will be kind to you, because I loved Jonathan, your father, and he loved me. You shall have all the lands that ever belonged to Saul and his family; and you shall always sit at my table in the royal palace."

Then the king called Ziba, who had been the servant of Saul, and said to him, "All the lands and houses that once belonged to Saul I have given to Mephibosheth. You shall care for them, and bring the harvests and the fruits of the fields to him. But Mephibosheth shall live here with me, and shall sit down at the king's table among the princes of the kingdom."

So Mephibosheth, the lame son of Jonathan, was taken into David's palace, and sat at the king's table, among the highest in the land. And Ziba, with his fifteen sons and his twenty servants, waited on him, and stood at his command.

This kindness of David to Mephibosheth might have brought trouble to David; for Mephibosheth the son of Jonathan, and the grandson of Saul, might have been the king if David had not won the crown. By giving to Saul's grandson a place at his table, and showing him honor, David might have helped him to take the kingdom away from himself, if Mephibosheth had been a stronger man, with a purpose to win the throne of Israel. But David was generous, and Mephibosheth was grateful, and was contented with his place in the palace.

Story Forty-four.

DAVID'S HANDSOME SON, AND HOW HE STOLE THE KINGDOM.

II Samuel xiii : 1, to xvii : 23.

NOT long after David's sin, the sorrows of which the prophet had foretold him, began to fall upon David. He had many wives, and his wives had many sons; but most of his sons had grown up wild and wicked, because David had not watched over them, and had not taught them in their youth to love God and do God's will. He had been too busy as a king to do his duty as a father.

The oldest of David's sons was Absalom, whose mother was the daughter of Talmai, the king of a little country called Geshur, on the north of Israel. Absalom was said to be the most beautiful young man in all the land. He had long locks of hair, of which he was very proud, because all the people admired them. Absalom became very angry with Amnon, another of David's sons, because Amnon had done wrong to Absalom's sister, named Tamar.

But Absalom hid his anger against Amnon, and one day invited Amnon with all the king's sons to a feast at his house in the country. They all went to the feast; and while they were all at the table Absalom's servants, by his orders, rushed in and killed Amnon. The other princes, the king's sons, were alarmed, fearing that they also would be slain; and they ran away in haste. But no harm was done to the other princes, and they came back in safety to David.

David was greatly displeased with Absalom, though he loved him more than any other of his sons; and Absalom went away from his father's court to that of his grandfather, his mother's father, the king of Geshur. There Absalom stayed for three years; and all the time David longed to see him, for he felt that he had now lost both sons, Absalom as well as Amnon. And after three years

David allowed Absalom to come back to Jerusalem; but for a time would not meet him, because he had caused his brother's death. At last David's love was so strong that he could no longer refuse to see his son. He sent for Absalom, and kissed him, and took him back to his old place among the king's sons in the palace.

DAVID SENDS FOR ABSALOM AND KISSES HIM.

But Absalom's heart was wicked, and ungrateful, and cruel. He formed a plan to take the throne and the kingdom away from his father, David, and to make himself King in David's place. He began by living in great state, as if he were already a king, with a royal chariot, and horses, and fifty men to run before him. Then too, he would rise early in the morning, and stand at the gate of the king's palace, and meet those who came to the king for any cause. He would speak to each man, and find what was the purpose of his coming; and he would say:

"Your cause is good and right, but the king will not hear you; and he will not allow any other man to hear you in his place. O that I were made a judge! then I would see that right was done,

and that every man received his due!" And when any man bowed down before Absalom as the king's son, he would reach out his hand, and lift him up, and kiss him as his friend. Thus Absalom won the hearts of all whom he met, from every part of the land, until very many wished that he was king instead of David, his father. For David no longer led the army in war, nor did he sit as judge, nor did he go among the people; but lived apart in his palace, scarcely knowing what was being done in the land.

After four years Absalom thought that he was strong enough to seize the kingdom. He said to David, "Let me go to the city of Hebron, and there worship the Lord, and keep a promise which I made to the Lord while I was in the land of Geshur."

David was pleased at this, for he thought that Absalom really meant to serve the Lord. So Absalom went to Hebron, and with him went a great company of his friends. A few of these knew of Absalom's plans, but most of them knew nothing. At Hebron Absalom was joined by a very wise man, named Ahithophel who was one of David's chief advisers, and in one whom David trusted fully.

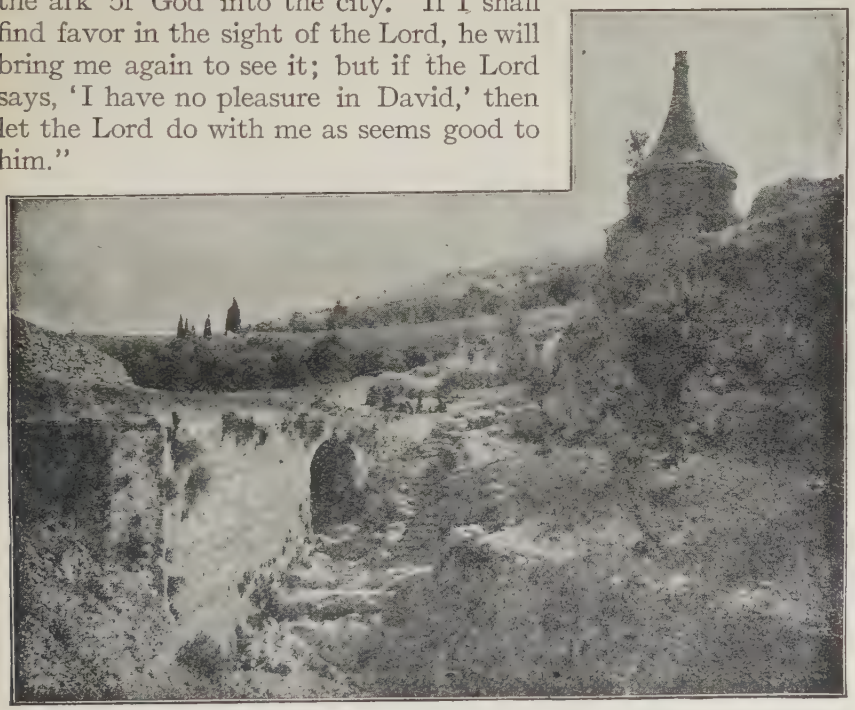
Suddenly the word was sent through all the land by swift runners, "Absalom has been made king at Hebron!" Those who were in the secret helped to lead others, and soon it seemed as though all the people were on Absalom's side and ready to receive him as king in place of David.

The news came to David in the palace, that Absalom had made himself king, that many of the rulers were with him, and that the people in their hearts really desired Absalom. David did not know whom he could trust, and he prepared to escape before it would be too late. He took with him a few of his servants who chose to remain by his side, and his wives, and especially his wife Bath-sheba, and her son, the little Solomon.

As they were going out of the gates they were joined by Ittai, who was the commander of his guard, and who had with him six hundred trained men of war. Ittai was not an Israelite, but was a stranger in the land, and David was surprised that he should offer to go with him. He said to Ittai, "Why do you, a stranger, go with us? I know not to what places we may go or what trouble we may meet. It would be better for you and your men to go back to your own land; and may mercy and truth go with you!"

And Ittai answered the king, "As the Lord God lives, and as my lord the king lives, surely in what place the king shall be, whether in death or in life, there will we, his servants, be with him."

So Ittai and his brave six hundred soldiers went with David out of the city, over the brook Kedron, toward the wilderness. And soon after came Zadok and Abiathar, the priests, and the Levites, carrying the holy ark of the Lord. And David said, "Take back the ark of God into the city. If I shall find favor in the sight of the Lord, he will bring me again to see it; but if the Lord says, 'I have no pleasure in David,' then let the Lord do with me as seems good to him."



THE BROOK KEDRON.

And David thought also that the priests might help him more in the city than if they should go away with him. He said to Zadok, "Do you go back to the city and watch; and send word to me by your son, Ahimaaz, and Jonathan, the son of Abiathar. I will wait at the crossing place of the river Jordan for news from you."

So Zadok and Abiathar, the priests, carried the holy ark back to its Tabernacle on Mount Zion, and watched closely, that they might send David word of anything that would help his cause.

David walked up the steep side of the Mount of Olives, on the east of Jerusalem, with his head covered and his feet bare, as one in mourning, weeping as he walked. And all the people who were with him, and those who saw him, were weeping in their sorrow over David's fall from his high place.

On the top of the hill David found another man waiting to see him. It was Hushai, who was one of David's best friends. He stood there in sorrow, with his garments torn and earth upon his head, ready to go into the wilderness with David. But David said to Hushai, "If you go with us you cannot help me in any way; but if you stay in the city, and pretend to be Absalom's friend, then perhaps you can watch against the advice that the wise man, Ahithophel, gives to Absalom, and prevent Absalom from following it. Zadok and Abiathar, the priests, will help you, and through their sons, Ahimaaz and Jonathan, you can send word to me of all that you hear."

A little past the top of the hill another man was waiting for David. It was Ziba, the servant of Mephibosheth. You remember how kindly David had treated Mephibosheth, because he was the son of David's dear friend, Jonathan. Ziba had by his side a couple of asses saddled, and on them two hundred loaves of bread, and a hundred clusters of raisins, and a quantity of fruit, and a goat-skin full of wine. David said to Ziba, "For what purpose are all these things here?"

And Ziba said, "The asses are for the king; and here is food for the journey, and wine for those who may grow faint and may need it in the wilderness."

And David asked Ziba, "Where is Mephibosheth, your master?"

"He is in Jerusalem," said Ziba; "for he says that the kingdom may be given back to him, as he is the heir of Saul's house."

David felt very sad as he heard that Mephibosheth had forsaken him, and he said to Ziba, "Whatever has belonged to Mephibosheth shall be yours from this time."

But David did not know that all Ziba's words were false, and that Mephibosheth had not forsaken him. This he learned afterward, as we shall see.

Soon after this another man came out to meet David, but in a very different spirit from Ittai, Hushai, and Ziba. This man was Shimei, and he belonged to the family of King Saul. As David and

his party walked along the crest of the hill, Shimei walked over the hill on the other side of a narrow valley, and as he walked he threw stones at David, and cursed him, shouting, "Get out, get out, you man of blood, you wicked man! Now the Lord is bringing upon you all the wrong that you did to Saul, when he was your king. You robbed Saul of his kingdom, and now your own son is robbing you. You are suffering just as you deserve, for you are a bloody man!"

Then Abishai, the son of Zeruiah, who was one of David's men and David's own nephew, said, "Why should this dog be allowed to bark against my lord the king? Let me go across the valley, and I will strike off his head at one blow!"

But David said, "If it is the Lord's will that this man should curse David, then let him curse on. My own son is seeking to take away my life, and is it strange that this man of another tribe should hate me? It may be that the Lord will look upon the wrong done to me, and will do good to me."

So David and his wives, and his servants, and the soldiers who were faithful to him, went on toward the wilderness and the valley of the Jordan. Soon after David had escaped from the city, Absalom came into it with his friends and a host of his followers. As Absalom drew near, Hushai, David's friend, stood by the road, crying, "Long live the king! Long live the king!"

And Absalom said to Hushai, "Is this the way you treat your friend? Why have you not stayed beside your friend David?"

Hushai said to Absalom, "Whom the Lord and his people have chosen, him will I follow, and with him I will stay. As I have served the father, so will I serve the son."

Then Hushai went into the palace among the followers of Absalom. And Absalom said to Ahithophel, "Tell me what to do next?"

Now Ahithophel was a very wise man. He knew what was best for Absalom's success, and he said, "Let me choose out twelve thousand men, and I will pursue David this very night. We will come upon David when he is tired, while only a few people are with him, and before he has time to form any plans or to gather an army, I will kill David, and will harm no one else; and then you can reign as king in peace, and all the people will submit to you when they know that David is no longer living."

Absalom thought that this was wise advice; but he sent for

Hushai. He told him what Ahithophel had said, and asked for his advice also. And Hushai said, "The advice that Ahithophel gives is not good for the present time. You know that David and his men are very brave, and just now they are as savage as a bear robbed of her cubs. David is with his men in some safe place, hidden in a cave or among the mountains, and they will watch against those who come out to seek for them, and will rush upon them suddenly from their hiding-place. Then, as soon as the news goes through the land that Absalom's men have been beaten, everybody will turn away from Absalom to David. The better plan would be to wait until you can gather all the men of war in Israel, from Dan in the north to Beersheba in the south. And then, if David is in a city, there will be men enough to pull the city in pieces, or if he is in the field we will surround him on every side." And Absalom and the rulers who were with him said to each other, "The advice of Hushai is better than the advice of Ahithophel. Let us do as Hushai tells us to do."

So Absalom sat down in his father's palace and began to enjoy himself while they were gathering his army. This was just what Hushai wished, for it would give David time to gather his army also, and he knew that the hearts of the people would soon turn from Absalom back to David.

Hushai told Zadok and Abiathar, the priests, of Absalom's plans, and they sent word by a young woman to their sons, Ahimaaz and Jonathan, who were watching outside the city, and these young men hastened to tell David, who was waiting beside the river Jordan. Then David and his men found a safe refuge in Mahanaim, in the tribe of Gad, across Jordan; and there his friends from all the land began to come to him.

When Ahithophel saw that his advice had not been taken, and that Hushai was preferred in his place, he knew at once that Absalom could not hold the kingdom, and that Absalom's cause was already as good as lost. He went to his home, put all his house and his affairs in order, and hanged himself; for he thought that it was better to die by his own hand than to be put to death as a traitor by King David.

Absalom for a little time had his wish. He sat on the throne, and wore the crown, and lived in the palace at Jerusalem as the king of Israel.

Story Forty-five.

ABSALOM IN THE WOOD: DAVID ON THE THRONE.

II Samuel xvii : 24, to xx : 26.

THE land on the east of Jordan, where David found a refuge, was called Gilead, a word which means "high," because it is higher than the land opposite on the west of Jordan. There, in the city of Mahanaim, the rulers and the people were friendly to David. They brought food of all kinds and drink for David and those who were with him; for they said, "The people are hungry, and thirsty, and very tired, from their long journey through the wilderness."

And at this place David's friends gathered from all the tribes of Israel, until around him was an army. It was not so large as the army of Absalom, but in it were more of the brave old warriors who had fought under David in other years. David divided his army into three parts, and placed over the three parts Joab, his brother Abishai, and Ittai, who had followed him so faithfully.

David said to the chiefs of his army and to his men, "I will go out with you into the battle."

But the men said to David, "No, you must not go with us; for if half of us should lose our lives, no one will care; but you are worth ten thousand of us, and your life is too precious. You must stay here in the city, and be ready to help us if we need help."

So the king stood by the gate of Mahanaim while his men marched out by hundreds and by thousands. And as they went past the king the men heard him say to the three chiefs, Joab, and Abishai, and Ittai, "For my sake, deal gently with the young man, Absalom."

Even to the last David loved the son who had done to him such great wrong, and David would have them spare his life.

A great battle was fought on that day at a place called "The

Wood of Ephraim," though it was not in the tribe of Ephraim, but of Gad, on the east of the Jordan. Absalom's army was under the command of a man named Amasa, who was a cousin of Joab; for his mother, Abigail, and Joab's mother, Zeruiah, were both sisters of David. So both the armies were led by nephews of King David. Absalom himself went into the battle, riding upon a mule, as was the custom of kings.

ABSALOM FLEEING THROUGH THE FOREST.

David's soldiers won a great victory, and killed thousands of Absalom's men. The armies were scattered in the woods, and many men were lost, so that it was said that the woods swallowed up more men than the sword. When Absalom saw that his cause was hope-

less he rode away, hoping to escape. But as he was riding under the branches of an oak-tree, his head, with its great mass of long hair, was caught in the boughs of the tree. He struggled to free himself, but could not. His mule ran away, and Absalom was left hanging in the air by his head.

One of David's soldiers saw him, and said to Joab, "I saw Absalom hanging in an oak."

"Why did you not kill him?" asked Joab. "If you had killed him I would have given you ten pieces of silver and a girdle."

"If you should offer me a thousand pieces of silver," answered the soldier, "I would not touch the king's son; for I heard the king charge all the generals and the men, 'Let no one harm the young man Absalom.' And if I had slain him, you yourself would not have saved my life from the king's anger."

"I cannot stay to talk with you," said Joab; and with three darts in his hand he hastened to the place where Absalom was hanging. He thrust Absalom's heart through with the darts, and after that his followers, finding that Absalom was still living, pierced his body until they were sure that he was dead. Then they took down his body, and threw it into a deep hole in the forest, and heaped a great pile of stones upon it.

During his life Absalom had built for himself a monument in the valley of the Kidron, on the east of Jerusalem. There he had expected to be buried; but though the monument stood long afterward, and was called "Absalom's pillar," yet Absalom's body lay not there, but under a heap of stones in the wood of Ephraim.

After the battle Ahimaaz, the son of the priest Zadok, came to Joab. Ahimaaz was one of the two young men who brought news from Jerusalem to David at the river Jordan, as we read in the last Story. He said to Joab, "Let me run to the king, and take to him the news of the battle."

But Joab knew that the message of Absalom's death would not be pleasing to King David, and he said, "Some other time you shall bear news, but not to-day, because the king's son is dead."

And Joab called a negro who was standing near, and said to him, "Go, and tell the king what you have seen."

The negro bowed to Joab, and ran. But after a time Ahimaaz, the son of Zadok, again said to Joab, "Let me also run after the negro, and take news."

"Why do you wish to go, my son?" said Joab; "the news will not bring you any reward."

"Anyhow, let me go," said the young man; and Joab gave him leave. Then Ahimaaz ran with all his might, and by a better road over the plain, though less direct than the road which the negro had taken over the mountains. Ahimaaz outran the negro, and came first in sight to the watchman who was standing on the wall, while King David was waiting below in the little room between the outer and inner gates, anxious for news of the battle, but more anxious for his son, Absalom.

The watchman on the wall called down to the king, and said, "I see a man running alone."

And the king said, "If he is alone, he is bringing a message." He knew that if men were running away after a defeat in battle there would be a crowd together. Then the watchman called again, "I see another man running alone."

And the king said, "He also is bringing some news."

The watchman spoke again, "The first runner is coming near, and he runs like Ahimaaz, the son of Zadok."

And David said, "He is a good man, and he comes with good news." Ahimaaz came near, and cried out as he ran, "All is well!"

The first words which the king spoke were, "Is it well with the young man Absalom?"

Ahimaaz was too wise to bring to the king the word of Absalom's death. He left that to the other messenger, and said, "When Joab sent me, there was a great noise over something that had taken place, but I did not stop to learn what it was."

A little later came the negro, crying, "News for my lord the king! This day the Lord has given you victory over your enemies!"

And David said again, "Is it well with the young man Absalom?"

Then the negro, who knew nothing of David's feeling, answered, "May all the enemies of my lord the king, and all that try to do him harm, be as that young man is!"

Then the king was deeply moved. His sorrow over Absalom made him forget the victory that had been won. Slowly he walked up the steps to the room in the tower over the gate, and as he walked he said, "O my son Absalom! my son, my son Absalom! I wish before God that I had died for you, O Absalom, my son, my son!"

The word soon went forth that the king, instead of rejoicing over the victory, was weeping over his son. The soldiers came stealing back to the city, not as conquerors, but as if they had been defeated. Every one felt sorry for the king, who sat in the room over the gate, with his face covered, and crying out, "O Absalom my son! my son, my son Absalom!"

But Joab saw that such great sorrow as the king showed was not good for his cause. He came to David, and said to him, "You have put to shame this day all those who have fought for you and saved your life. You have shown that you love those who hate you, and that you hate those who love you. You have said by your actions that your princes and your servants, who have been true to you, are nothing to you; and that if Absalom had lived and we had all died, you would have been better pleased. Now rise up, and act like a man, and show regard for those who have fought for you. I swear to you in the name of the Lord, that unless you do this, not a man will stay on your side and that will be worse for you than all the harm that has ever come upon you in all your life before this day!"

ABSALOM'S PILLAR.

Then David rose up, and washed away his tears, and put on his robes, and took his seat in the gate as a king. After this he came from Mahanaim to the river Jordan, and there all the people met him, to bring him back to his throne in Jerusalem.

Among the first to come was Shimei, the man who had cursed David and thrown stones at him as he was flying from Absalom. He fell on his face, and confessed his crime, and begged for mercy. Abishai, Joab's brother, said, "Shall not Shimei be put to death, because he cursed the king, the Lord's anointed?"

But David said, "Not a man shall be put to death this day in Israel, for to-day I am king once more over Israel. You shall not be slain, Shimei; I pledge you the word of a king."

And Ziba, the servant of Mephibosheth, was there with his sons and his followers; and Mephibosheth was there also to meet the king. And Mephibsheth had not dressed his lame feet, nor trimmed his beard, nor washed his clothes, from the day when David had left Jerusalem until the day when he returned in peace. And David said to him, "Mephibosheth, why did you not offer to go with me?"

"My lord, O king," said Mephibosheth, "my servant deceived me. He said, 'You are lame, and cannot go; but I will go in your name with the king, and will help him.' And he has done me wrong with the king; but what matters it all, now that the king has come again?"

David said, "You and Ziba may divide the land and the property."

And Mephibosheth said, "Let him have it all, now that the king has come in peace to his own house!"

The army of Absalom had melted away, and was scattered throughout all Israel. David was still displeased with Joab, the chief of his army, because he had slain Absalom, contrary to David's orders. He sent a message to Amasa, who had been the commander of Absalom's army, and who was, like Joab and Abishai, David's own nephew. He said to Amasa, "You a of my own family, of my bone and my flesh, and you shall be the general in place of Joab."

Joab and his brother were strong men, not willing to submit to David's rule; and David thought that he would be safer on his throne if they did not hold so much power. Also, David thought that to make Amasa general would please not only those who had

been friends to Absalom, but many more of the people, for many feared and hated Joab:

At the river Jordan almost the whole tribe of Judah were gathered to bring the king back to Jerusalem. But this did not please the men of the other tribes. They said to the men of Judah, "You act as though you were the only friends of the king in all the land! We, too, have some right to David."

Story Forty-Six.

SOLOMON ON DAVID'S THRONE

I Kings i : 1 to 53.

DURING the later years of David's reign he laid up great treasure of gold, and silver, and brass, and iron, for the building of a house to the Lord on Mount Moriah. This house was to be called "The Temple," and it was to be made very beautiful, the most beautiful building, and the richest, in all the land. David had greatly desired to build this house while he was the king of Israel, but God said to him:

"You have been a man of war, and have fought many battles, and shed much blood. My house shall be built by a man of peace. When you die, your son Solomon shall reign, and he shall have peace, and shall build my house."

So David made ready great store of precious things for the temple, also stone, and cedar to be used in the building. And David said to Solomon, his son:

"God has promised that there shall be rest and peace to the land while you are king; and the Lord will be with you, and you shall build a house, where God shall live among his people."

But David had other sons who were older than Solomon; and one of these sons, whose name was Adonijah, formed a plan to make himself king. David was now very old, and he was no longer able to go out of his palace and to be seen among the people.

Adonijah gathered his friends; and among them were Joab, the general of the army, and Abiathar, one of the two high-priests. They met at a place outside the wall, and had a great feast, and were about to crown Adonijah as king, when word came to David in the palace. David, though old and feeble, was still wise. He said, "Let us make Solomon king at once, and thus put an end to the plans of these men."

So, at David's command, they brought out the mule on which no one but the king was allowed to ride, and they placed Solomon upon it, and with the king's guards, and the nobles, and the great men, they brought the young Solomon down to the valley of Gihon, south of the city.

And Zadok the priest took from the Tabernacle the horn filled with holy oil that was used for anointing or pouring oil on the head of the priests when they were set apart for their work. He poured oil from this horn on the head of Solomon, and then the priests blew the trumpets, and all the people cried aloud, "God save King Solomon."

All this time Adonijah, and Joab, and their friends were not far away, almost in the same valley, feasting and making merry, intending to make Adonijah king. They heard the sound of trumpets and the shouting of the people. Joab said, "What is the cause of all this noise and uproar?"

A moment later Jonathan, the son of Abiathar, came running in. We read of him in Story Fourteen as one of the two young men who brought news from Jerusalem to David at the river Jordan. Jonathan said to the men who were feasting:

"Our lord, King David, has made Solomon king, and he has just been anointed in Gihon; and all the princes and the heads of the army are with him, and the people are shouting, 'God save King Solomon!' And David has sent from his bed a message to Solomon, saying, 'May the Lord make your name greater than my name has been! Blessed be the Lord, who has given me a son to sit this day on my throne!' "

When Adonijah and his friends heard this they were filled with

fear. Every man went at once to his house, except Adonijah. He hastened to the altar of the Lord, and knelt before it, and took hold of the horns that were on its corners in front. This was a holy place, and he hoped that there Solomon might then have mercy on him. And Solomon said, "If Adonijah will do right and be true to me as the king of Israel, no harm shall come to him; but if he does wrong he shall die." Then Adonijah came and bowed down before King Solomon, and promised to obey him, and Solomon said, "Go to your own house."

THE TOMB OF DAVID AS SHOWN TO-DAY IN JERUSALEM

Not long after this David sent for Solomon; and from his bed he gave his last advice to Solomon. And soon after that David died, an old man, having reigned in all forty years, seven years over the tribe of Judah at Hebron, and thirty-three years over all Israel in Jerusalem. He was buried in great honor on Mount Zion, and his tomb remained standing for many years

Story Forty-seven.

THE WISE YOUNG KING.

I Kings iii : 1, to iv : 34; II Chronicles i : 1 to 13.

SOLOMON was a very young man, not more than twenty years old, when he became king and bore the heavy care of a great land. For his kingdom was larger than the twelve tribes of Israel, from Dan to Beersheba. On the north he ruled over all Syria, from Mount Hermon as far as the great river Euphrates. On the east, Ammon and Moab were under his power, and in the south all the land of Edom, far down into the desert where the Israelites had wandered long before. He had no wars, as David had before him, but at home and abroad his great realm was at peace as long as Solomon reigned.

Soon after Solomon became king he went to Gibeon, a few miles north of Jerusalem, where the altar of the Lord stood until the Temple was built. At Gibeon Solomon made offerings and worshipped the Lord God of Israel.

And that night the Lord God came to Solomon, and spoke to him. The Lord said, "Ask of me whatever you choose, and I will give it to you."

And Solomon said to the Lord, "O Lord, thou didst show great kindness to my father, David; and now thou hast made me king in my father's place. I am only a child, O Lord. I know not how to rule this great people, which is like the dust of the earth in number. Give me, O Lord, I pray thee, wisdom and knowledge, that I may judge this people, and may know how to rule them aright."

The Lord was pleased with Solomon's choice, and the Lord said to Solomon, "Since you have not asked of me long life, nor great riches for yourself, nor victory over your enemies, nor great power, but have asked wisdom and knowledge to judge this people, I have given you wisdom greater than that of any king before you, and greater than that of any king that shall come after you. And

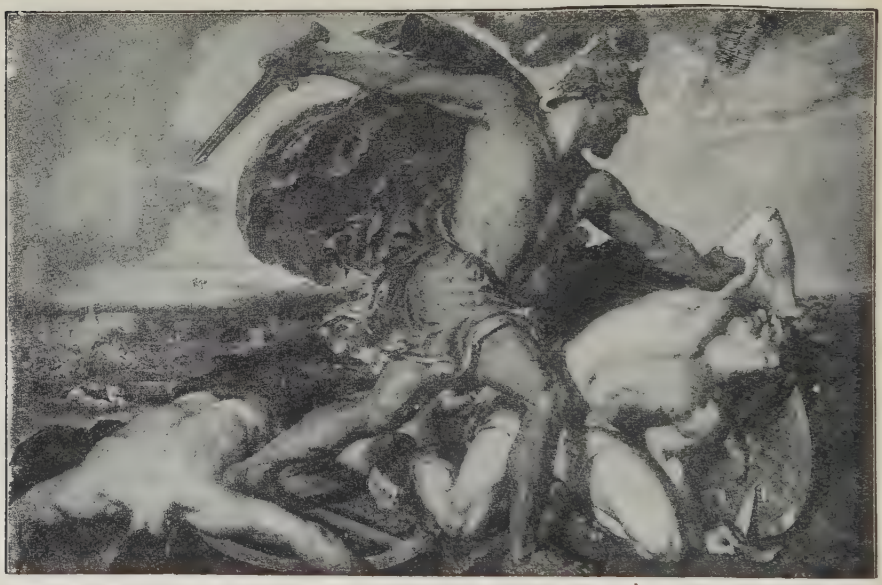
because you have asked this, I will give you not only wisdom, but also honor and riches. And if you will obey my words, as your father David obeyed, you shall have long life, and shall rule for many years."

Then Solomon awoke and found that it was a dream. But it

THE WISE DECISION OF THE YOUNG KING SOLOMON.

was a dream that came true, for God gave to Solomon all that he had promised, wisdom, and riches, and honor, and power, and long life. Soon after this Solomon showed his wisdom. Two women came before him with two little babies, one dead and the other living. Each of the two women claimed the living child as her

own, and said that the dead child belonged to the other woman. One of the women said, "O my lord, we two women were sleeping with our children in one bed. And this woman in her sleep lay upon her child, and it died. Then she placed her dead child beside me while I was asleep, and took my child. In the morning I saw that it was not my child; but she says it is mine, and the living child is hers. Now, O king, command this woman to give me my own child." Then the other woman said, "That is not true. The dead baby is her own, and the living one is mine, which she is trying to take from me."



BENAIAH, THE BRAVE COMMANDER OF SOLOMON'S GUARD.

The young king listened to both women. Then he said, "Bring me a sword."

They brought a sword, and then Solomon said, "Take this sword, and cut the living child in two, and give half of it to each one."

Then one of the women cried out, and said, "O my lord, do not kill my child! Let the other woman have it, but let the child live!"

But the other woman said, "No, cut the child in two, and divide it between us!"

Then Solomon said, "Give the living child to the woman who would not have it slain, for she is its mother."

And all the people wondered at the wisdom of one so young; and they saw that God had gave him understanding.

Solomon chose some of the great men who had helped his father David, to stand beside his throne and do his will. Among those was a man named Benaiah, the son of Jehoiada. He was one of those who had come to David while he was hiding from Saul, as we read in Story Seven of this Part. At that time Benaiah, while still a young man, did a very bold deed. He found a lion in a deep pit, leaped into the pit, and killed the lion. For this act, Benaiah became famous, for few people would dare to venture so near to a lion, with the weapons in use at that time. This brave man was old in Solomon's day, but he was still strong, and Solomon gave him a high place, at the head of his guards.

Story Forty-eight.

THE HOUSE OF GOD ON MOUNT MORIAH.

I Kings v: 1, to ix: 9; II Chronicles iii: 1, to vii; 22.

THE great work of Solomon's reign was the building of the house of God, which was called "The Temple." This stood on Mount Moriah, on the east of Mount Zion, and it covered the whole mountain. King David had prepared for it by gathering great stores of gold, and silver, and stone, and cedar-wood. The walls were made of stone, and the roof of cedar.

For the building the cedar was brought from Mount Lebanon, where there were many large cedar-trees. The trees were cut down

and carried to Tyre on the seacoast. There they were made into rafts in the Great Sea, and were floated down to Joppa. At Joppa they were taken ashore and were carried up to Jerusalem. All this work was done by the men of Tyre, at the command of their king, Hiram, who was a friend of Solomon, as he had been a friend of King David.

All the stones for the building of the Temple were hewn into shape and fitted together before they were brought to Mount Moriah. And all the beams for the roof and the pillars of cedar were carved and made to join each other; so that as the walls arose no sound of hammer or chisel was heard; the great building rose up quietly. You remember the form of the Tabernacle which was built before Mount Sinai, in the wilderness, with its court, its Holy Place, and its Holy of Holies. The Temple was copied after the Tabernacle, except that it was much larger, and was a house of stone and cedar, instead of a tent.

The Tabernacle had one court around it, where the priests only could enter; but the Temple had two courts, both open to the sky, with walls of stone around them, and on the walls double rows of cedar pillars, and a roof above the pillars, so that people could walk around the court upon the walls protected from the sun. The court in front was for the people, for all the men of Israel could enter it, but no people of foreign race. This was called "the Fore-court." Beyond the Fore-court was the Court of the Priests, where only the priests were allowed to walk. At the east gate of this court stood the great altar of burnt-offerings, built of rough, unhewn stones, for no cut stones could be used in the altar. This altar stood on the rock which had been the threshing-floor of Araunah, where David saw the angel of the Lord standing.

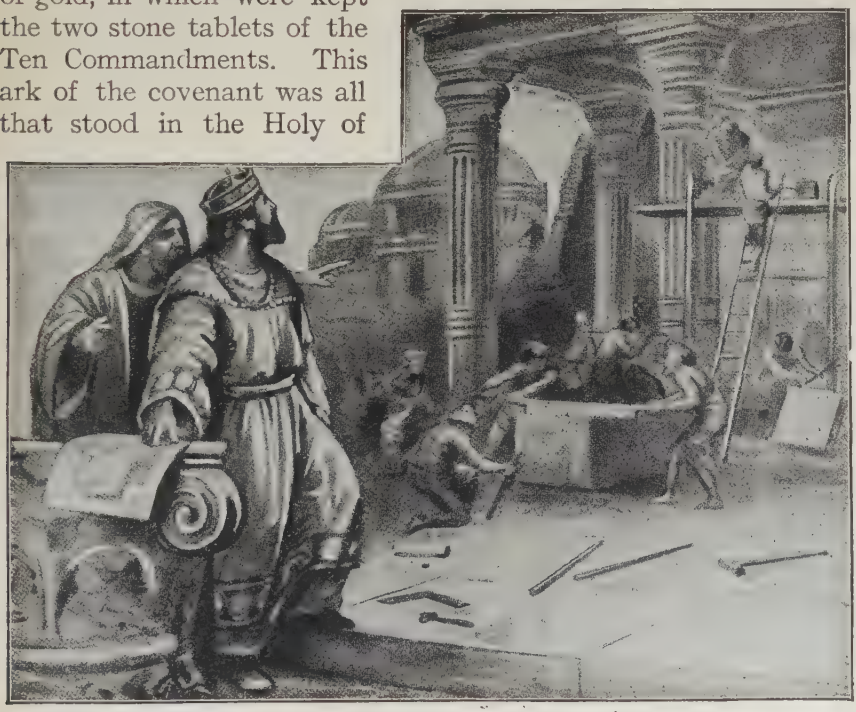
Near the altar, in the Court of the Priests, stood a great tank for water, so large that it was called "a sea." It was made of brass, and stood on the backs of twelve oxen, also made of brass. From this the water was taken for washing the offerings.

Within the Court of the Priests stood the Holy House, or the Temple building, made of marble and of cedar. Its front was a high tower, called the Porch. In this were rooms for the high-priest and his sons.

Back of the Porch was the Holy Place. This was a long room in which stood the table for the twelve loaves of the bread, and

golden altar of incense. In the Holy Place of the Tabernacle stood the golden lampstand. We are not sure whether it was in the Temple; for either in place of the lampstand, or perhaps in addition to it, Solomon placed ten lamps of gold in the Holy Place.

Between the Holy Place and the Holy of Holies was a great vail, as in the Tabernacle. And in the Holy of Holies the priests placed the Ark of the Covenant. This, you remember, was a box or chest of gold, in which were kept the two stone tablets of the Ten Commandments. This ark of the covenant was all that stood in the Holy of Holies; and into this room only the high-priest came, and he only on one day in the year, the great Day of Atonement, when the scapegoat was sent away.



SOLOMON BUILDS THE TEMPLE

Outside of the Temple building were rooms for the priests. They were built on the outer wall of the house, on the rear and the two sides, but not in front, three stories high; and were entered from the outside only. In these rooms the priests lived while they were staying at the Temple to lead in the worship.

Seven years were spent in building the Temple, but at last it was finished; and a great service was held when the house was set apart to the worship of the Lord. Many offerings were burned upon the great altar, the ark was brought from Mount Zion and placed in the Holy of Holies, and King Solomon knelt upon a platform in front of the altar and offered a prayer to the Lord before all the people, who filled the courts of the Temple.

One night, after the Temple was finished, the Lord appeared to Solomon in a dream for the second time. And the Lord said to Solomon, "I have heard the prayer which you have offered to me, and I have made this house holy. It shall be my house, and I will dwell there. And if you will walk before me as David, your father, walked, doing my will, then your throne shall stand forever. But if you turn aside from following the Lord, then I will leave this house, and will turn from it, and will let the enemies of Israel come and destroy this house that was built for me."

Story Forty-nine.

THE PROPHET WHOSE PRAYER RAISED A BOY TO LIFE.

I Kings xv : 33, to xvii : 24.

AFTER Jeroboam and Nadab his son, Baasha reigned as king of Israel. But he did as Jeroboam had done before him, disobeying the word of the Lord and worshipping idols. Therefore the Lord sent a prophet to Baasha, saying, "Thus saith the Lord to Baasha, king of Israel, I lifted you up from the dust and made you the prince over my people Israel. But you have walked in the way of Jeroboam, and have made Israel sin. Therefore your family shall be destroyed, like the family of Jeroboam."

When Baasha died, his son Elah became king; but while he was drinking wine and making himself drunk, his servant, Zimri, came in and killed him, and killed also all his family, and all the house of Baasha, so that not one was left.

Zimri tried to make himself king, but his reign was short, only seven days. Omri, the general of the Israelite army, made war upon him, and shut him up in his palace. When Zimri found that he could not escape, he set his palace on fire and was burned up with it After this there was war in Israel between Omri and another man, named Tibni, each trying to win the kingdom. But at last Tibni was slain, and Omri became king.

Omri was not a good man, for he worshipped idols, like the kings before him. But he was a strong king, and made his kingdom great. He made peace with the kingdom of Judah, for there had been war between Judah and Israel ever since Jeroboam had founded the kingdom. Omri bought a hill in the middle of the land, from a man named Shemer; and on the hill he built a city which he named Samaria, after the name of the man from whom he had bought the hill. The city of Samaria became in Israel what

Jerusalem was in Judah, the chief city and capital. Before the time of Omri the kings of Israel had lived in different cities, sometimes in Shechem, and sometimes in Tirzah; but after Omri all the kings lived in Samaria; so that the kingdom itself was often called "the kingdom of Samaria."

After Omri came his son, Ahab, as king of Israel, reigning in Samaria. He was worse than any of the kings before him. Ahab took for his wife Jezebel, the daughter of the king of Zidon, on the coast of the Great Sea; and Jezebel brought into Israel the worship of Baal and of the Asherah, which was far more wicked than even the worship of the golden calves at Bethel and Dan. And Jezebel was so bitter against the worship of the Lord God of Israel that she sought out the prophets of the Lord everywhere, and slew them; so that to save their lives the prophets hid in caves among the mountains.

You remember that when Joshua destroyed and burned the city of Jericho, he spoke a curse, in the name of the Lord, upon any man who should ever build again the walls of Jericho. In the days of Ahab, king of Israel, five hundred years after Joshua, the walls of Jericho were built by a man named Hiel, who came from Bethel, the place of the idol-temple. When he laid the foundation of the wall his oldest son, Abiram, died; and when he set up the gates of the city his youngest son, Segub, died. Thus came to pass the word of the Lord spoken by Joshua.

In the reign of King Ahab a great prophet suddenly rose up, named Elijah. He came from the land of Gilead, beyond the river Jordan, and he lived alone out in the wilderness. His clothing was a mantle of skin, and his hair and beard were long and rough. Without any warning, Elijah came into the presence of King Ahab, and said, "As the Lord God of Israel lives, before whom I stand, there shall not fall upon the ground any dew or rain until I call for it."

And then he went away as suddenly as he had come. At the Lord's command he hid himself in a wild place by the brook Cherith, which flows down from the mountains into the river Jordan. There he drank of the water in the brook, and every day the wild birds, the ravens, brought him food.

It came to pass as Elijah had said, that no rain fell upon the

land, and there was not even any dew upon the grass. Every day the brook from which Elijah drank grew smaller, until at last it was dry, and there was no water. Then the Lord spoke to Elijah again, and said, "Rise up, and go to Zarephath, which is near to Zidon, by the Great Sea, on the north of the land of Israel. I have commanded a widow woman there to care for you."

So Elijah left the brook Cherith and walked northward through the land until he came near to the city of Zarephath. There, beside the gate of the city, he saw a woman dressed as a widow picking up sticks. Elijah said to her, "Will you bring to me some water, that I may drink?"

ELIJAH BRINGS THE BOY TO HIS MOTHER.

She went to bring him the water, and Elijah said again, "Bring me also, I pray you, a litte piece of bread to eat."

And the woman said to Elijah, "As sure as the Lord your God lives, I have not in the house even a loaf of bread; but only one handful of meal in the barrel, and a little oil in a bottle; and now I

am gathering a few sticks to make a fire, that I may bake it for me and my son; and when we have eaten it, there is nothing left for us but to die."

Then the word of the Lord came to Elijah, and he said to the woman, "Fear not; go and do as you have said; but first make me a little cake, and bring it to me, and afterward make for yourself and your son. For thus saith the Lord, the God of Israel, 'The barrel of meal shall not waste nor the bottle of oil fail, until the day when the Lord sends rain upon the earth.'"

And the widow woman believed Elijah's word. She took from her barrel the meal and from her bottle the oil, and made a little cake for the prophet, and then found enough left for herself and for her son. And the barrel always had meal in it, and the bottle held oil every day. And the prophet, and the woman, and her son had food as long as they needed it.

After this, one day the son of the widow was taken very ill, and his illness was so great that there was no breath left in him. The boy's mother said to Elijah, "O man of God! have you come here to cause my son to die?"

And Elijah said to her, "Give me your son."

And Elijah carried the boy up to his own room, and laid him on the bed. Then he cried to the Lord, and said, "O Lord God, hast thou brought trouble upon this woman, by taking away the life of her son?"

Then he stretched himself upon the child's body three times, and cried to the Lord again, "O Lord God, I pray thee, let this child's soul come into him again!"

And the Lord heard Elijah's prayer, and the child became living once more. Then Elijah carried the living boy back to his mother; and she said, "Now I am sure that you are a man of God, and that the word of the Lord which you speak is the truth."

Story Fifty.

THE PRAYER THAT WAS ANSWERED IN FIRE.

I Kings xviii : 1 to 46.

THREE years passed after Elijah gave the message of the Lord to King Ahab, and in all that time no rain fell upon the land of Israel. Everywhere the brooks ceased to flow, the springs became dry, the ground was parched, and the fields gave no harvest. There was no grass for the cattle and the flocks, and there was scarcely any food for the people.

King Ahab was in great trouble. He knew that Elijah had the power to call down rain; but Elijah was nowhere to be found. He sent men to search for him everywhere in the land, and he asked the kings of the nations around to look for him in their countries; for he hoped to persuade the prophet to set the land free from the long drought by calling for rain.

When the land was at its worst, in the third year, Ahab called the chief of his servants, the man who stood next to the king. His name was Obadiah, and, unlike Ahab, he was a good man, worshipping the Lord, and trying to do right. Once, when Queen Jezebel sought to kill all the prophets of the Lord, Obadiah hid a hundred of them in two caves, fifty in each cave, and gave them food, and kept them in safety.

Ahab said to Obadiah, "Let us go through all the land, you in one part, and I in another, and look for running streams and fountains of water. Perhaps we can find some water, enough to save a part of the horses and mules, so that we may not lose them all."

And as Obadiah was going through his part of the country, looking for water, suddenly Elijah met him. Obadiah knew Elijah at once. He fell on his face before him, and said, "Is this my lord Elijah?"

And Elijah answered him, "Yes, it is I, Elijah. Go and tell your master that Elijah is here."

And Obadiah said, "Oh, my Lord, what wrong have I done, that you would cause King Ahab to kill me? For there is not a land where Ahab has not sent for you; and now when I go to tell him that you are here, the Spirit of the Lord will send you away to some other place. and then if Ahab cannot find you he will be angry at me, and kill me. Do you not know that I fear the Lord, and serve

MOUNT CARMEL.

him?" And Elijah said, "As the Lord God lives, I will surely show myself to King Ahab to-day."

So Obadiah went to meet Ahab, and told him of Elijah's coming; and Ahab went to meet Elijah When Ahab saw Elijah, he said to him, "Are you here, you that have brought all this trouble upon Israel?"

And Elijah answered the king, "I am not the one that has brought trouble upon Israel. It is you, and your house; for you have turned away from the commands of the Lord, and have wor-

shipped the images of Baal. Now send and bring all the people to Mount Carmel, and with them the four hundred prophets of Baal, and the four hundred prophets of the Asherah, who ate at Jezebel's table."

So Ahab did as Elijah commanded, and brought all the people to Mount Carmel, which stands by the Great Sea. And Elijah stood before all the multitude, and he said to them. "How long will you go halting and limping back and forth between two sides, not choosing either? If the Lord is God, follow him; but if Baal is God, then follow him."

And the people had not a word to say. Then Elijah spoke again, and said, "I am alone, the only prophet of the Lord here to-day; but Baal's prophets are four hundred and fifty men. Now, let the people give us two young oxen, one for Baal's prophets, and one for me. Let the prophets of Baal take one ox, and cut it up, and lay it on the altar on the wood. But let no fire be placed under it. And I will do the same; then you call on your god, and I will call on the Lord. And the God who sends down fire upon his altar, he shall be the God of Israel."

And the people said, "What you have spoken is right. We will do as you say, and will see who is the true God."

Then the two oxen were brought, and one was cut in pieces and laid on the altar of Baal. The prophets of Baal stood around the altar, and cried aloud, "O Baal, hear us!" But there was no answer, nor any voice. After a time the worshippers of Baal became furious. They leaped and danced around the altar, and they cut themselves with swords and lances, until the blood gushed out upon them. And Elijah laughed at them, and mocked them, calling out, "Call out louder, for surely he is a god! Perhaps he is sitting still and thinking, or he has gone on a journey; or perhaps he is asleep, and must be awaked!"

But it was all in vain. The middle of the afternoon came, and there was no answer. The altar stood with its offering, but no fire came upon it. Then Elijah said to all the people, "Come near to me."

And they came near. He found an old altar to the Lord that had been thrown down, and he took twelve stones, one for each of the twelve tribes, and piled them up to form the altar anew. Around the altar he dug a trench, to carry away water. Then he cut wood,

and laid it on the altar, and on the wood he placed the young ox, cut into pieces for a sacrifice. Then he said, "Fill four barrels with water, and pour it on the offering."

The Great Sea was near at hand, in sight of all the people; and from it they brought four barrels of water, and poured it on the altar. He called upon them to do it again, and a third time, until the offering, and the wood, and the altar were soaked through and through, and the trench was filled with water.

Then, in the sight of all the people, Elijah, the prophet, drew near, and stood all alone before the altar, and prayed in these words, "O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou, Lord, art God, and that thou hast turned their hearts back again to thyself."

Then the fire fell from the Lord, and burned up the offering, and the wood, and the stones and the dust, and licked up the water that was in the trench. And when the people saw it, they fell on their faces, and they cried, "The Lord, he is God! The Lord, he is God!" And Elijah said to the people, "Seize the prophets of Baal; let not one of them escape!"

They took them all, four hundred and fifty men; and by Elijah's command they brought them down to the dry bed of the brook Kishon, at the foot of the mountain; and there Elijah caused them to be put to death, because they had led Israel into sin.

Ahab, the king, was present upon Mount Carmel, and saw all that had been done. Elijah now said to Ahab, "Rise up; eat and drink; for there is a sound of a great rain."

While Ahab was eating and drinking, Elijah was praying upon Mount Carmel. He bowed down, with his face between his knees, and prayed to the Lord to send rain. After a time he sent his servant up to the top of the mountain, saying, "Go up and look toward the sea."

The servant went up, and came back, saying, "I can see nothing."

Elijah sent him up seven times; and at the seventh time his servant said, "I see a cloud rising out of the sea as small as a man's hand."

Elijah at Prayer

Then Elijah sent to Ahab, saying, "Hasten; make ready your chariot before the rain stops you."

In a little while the sky was covered with black clouds, and there came a great rain. And Ahab rode in his chariot to his palace

ELIJAH'S SACRIFICE ON MOUNT CARMEL.

at Jezreel, on the eastern side of the great plain. And the power of the Lord was on Elijah, and he ran before Ahab's chariot to the gate of the city.

Thus in one day a great victory was wrought for the Lord God, and the power of Baal was thrown down.

Story Fifty-one.

THE VOICE THAT SPOKE TO ELIJAH IN THE MOUNT.

I Kings xix : 1 to 21.

HEN King Ahab told his wife, Queen Jezebel, of all that Elijah had done; how the fire had fallen from heaven upon his altar, and how he had slain all the prophets of Baal with the sword, Queen Jezebel was very angry. She sent a messenger to Elijah with these words:

"May the gods do to me as you have done to the prophets of Baal, if I do not by to-morrow kill you, as you have killed them!"

Elijah saw that his life was in danger, and he found that not one man in all the kingdom dared to stand by him against the hate of Queen Jezebel. He rose up, and ran away to save his life. He went southward to the land of Judah, but did not feel safe even there. He hastened across Judah southward to Beersheba, which is on the edge of the desert, eighty miles away from Samaria. But not even here did Elijah dare to stay, for he still feared the wrath of Queen Jezebel. He left his servant at Beersheba, and went out alone into the desert, over which the children of Israel had wandered five hundred years before. After he had walked all day under the sun, and over the burning sand, he sat down to rest under a juniper-tree. He was tired, and hungry, and discouraged. He felt that his work had all been in vain, that in heart the people were still worshippers of Baal; and he felt, too, that he had shown weakness in running away from his place of duty in fear of Queen Jezebel. Elijah cried out to the Lord, and said, "O Lord, I have lived long enough! Take away my life, O Lord, for I am no better than my people!" Then, tired out, he lay down to sleep under the tree. But the Lord was very kind to Elijah. While he was sleeping an angel touched him, and said, "Arise, and eat."

He opened his eyes, and saw beside him a little fire, with a loaf of bread baking upon it, and near it a bottle of water. He ate and drank, and then lay down to sleep again. A second time he felt the angel touch him, and he heard a voice say, "Arise, and eat; because the journey is too long for you."

He arose, and ate once more. Then he went on his way, and in the strength given him by that food he walked forty days through the desert. He came at last to Mount Horeb, the mountain where Moses saw the burning bush, and where God spoke forth the words of the Ten Commandments. (See Stories Twenty-one and Twenty-five in Part First.) Elijah found a cave in the side of the mountain, and went into it to rest. While he was in the cave he heard God's voice speaking to him, and saying, "What are you doing here, Elijah?"

AN ANGEL TOUCHED ELIJAH.

And Elijah said to the Lord, "O Lord God, I have been very earnest for thee; for the people of Israel have turned away from their promise to serve thee, they have thrown down thine altars, and have slain thy prophets with the sword; and now I, even I only am left; and they are seeking my life, to take it away."

Then the Lord said to Elijah, "Go out and stand upon the mountain before the Lord."

Then, while Elijah was standing upon the mountain, a great and strong wind swept by and tore the mountains apart, and broke the rocks in pieces; but the Lord was not in the wind. Then came an earthquake, shaking the mountains; but the Lord was not in the earthquake. And after the earthquake a fire passed by; but the Lord was not in the fire. And after the fire there was silence and stillness, and Elijah heard a low, quiet voice which he knew was the voice of the Lord.

Then Elijah wrapped his face in his mantle, for he feared to look upon the form of God, and he stood at the opening of the cave. The voice said to him, "What are you doing here, Elijah?"

And Elijah said, as he had said before, "O Lord, I have been very earnest for thee; for the people of Israel have turned away from their promise to serve thee; they have thrown down thine altars, and have slain thy prophets with the sword; and now I, even I only, am left; and they are seeking my life, to take it away."

Then the Lord said to Elijah, "Go back to the land from which you have come, and then go to the wilderness of Damascus, and anoint Hazael to be king over Syria; and Jehu, the son of Nimshi, you shall anoint to be king over Israel; and Elisha, the son of Shaphat, of the village of Abel-meholah, in the land of Manasseh, west of Jordan, you shall anoint to take your place as prophet. And it shall come to pass that those who escape from the sword of Hazael, Jehu shall slay, and those that escape from the sword of Jehu shall Elisha slay. But there will be found some, even seven thousand men in Israel, who have not bowed the knee to Baal or kissed his image with their lips."

Here were tasks that would take all the rest of Elijah's life; for, as we shall see, some of them were not completed until after Elijah had passed away, though Elijah prepared the way for them. But they gave to Elijah what he needed most, work to do; a friend to stand beside him, so that he would no longer be alone; one also who could carry on his work after him; and the knowledge that he had not lived in vain, since there were still in the land seven thousand men faithful to the Lord God of Israel.

One of these commands Elijah obeyed at once. He left Mount Horeb, journeyed northward through the wilderness, across the king-

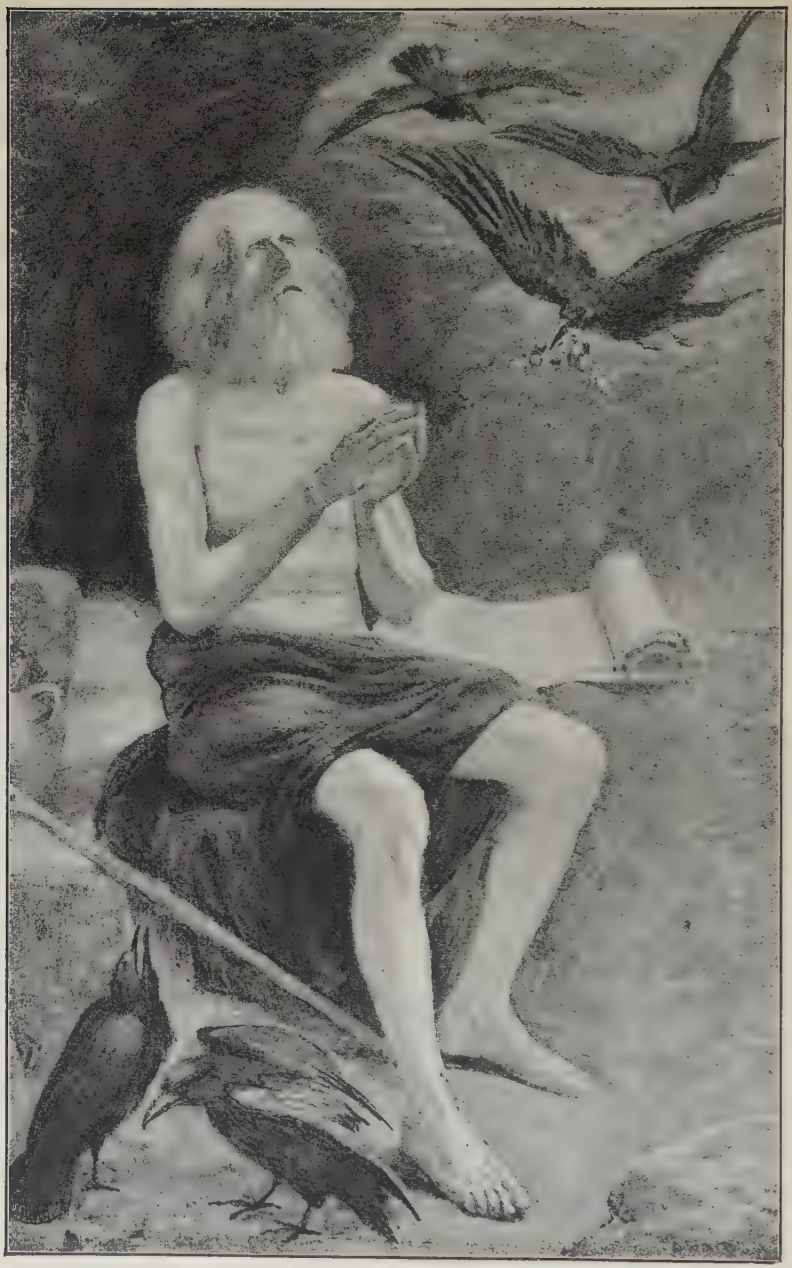
dom of Judah, and into the land of Israel. He found Abel-meholah, in the tribe-land of Manasseh on the west of Jordan, and there he saw Elisha, the son of Shaphat. Elisha was plowing in the field, with twelve yoke of oxen in front of him; for Elisha was a rich man's son, and cared for a large farm.

Elijah came to the field where Elisha was at work, and without a word, took off his own mantle of skin, and threw it upon Elisha's shoulders, and walked away. Elisha knew well who this strange, rough, hair-covered man was; and he knew, too, what it meant when Elijah cast his mantle upon him. It was a call for him to leave his home, to go out into the wilderness with Elijah, to take up the life of a prophet, to face the danger of the queen's hate, and perhaps to be slain, as many prophets had been slain before. But Elisha was a man of God, and he did not hesitate to obey God's call. He left his oxen standing in the field; he ran after Elijah, and said to him, "Let me kiss my father and my mother, and then I will go with you."

ELIJAH PLACES HIS MANTLE ON ELISHA.

Elijah said to him, "Go back, if you wish; for what have I done to you?"

Then Elisha went back to the field, killed the oxen, made a fire with the yokes and the wooden plow, roasted the flesh of the oxen on the fire, and gave them to be eaten by the people on the farm. This he did to show that he had left his farm forever. Then he kissed his father and mother, and left them, and went forth to live with Elijah and to be Elijah's helper.



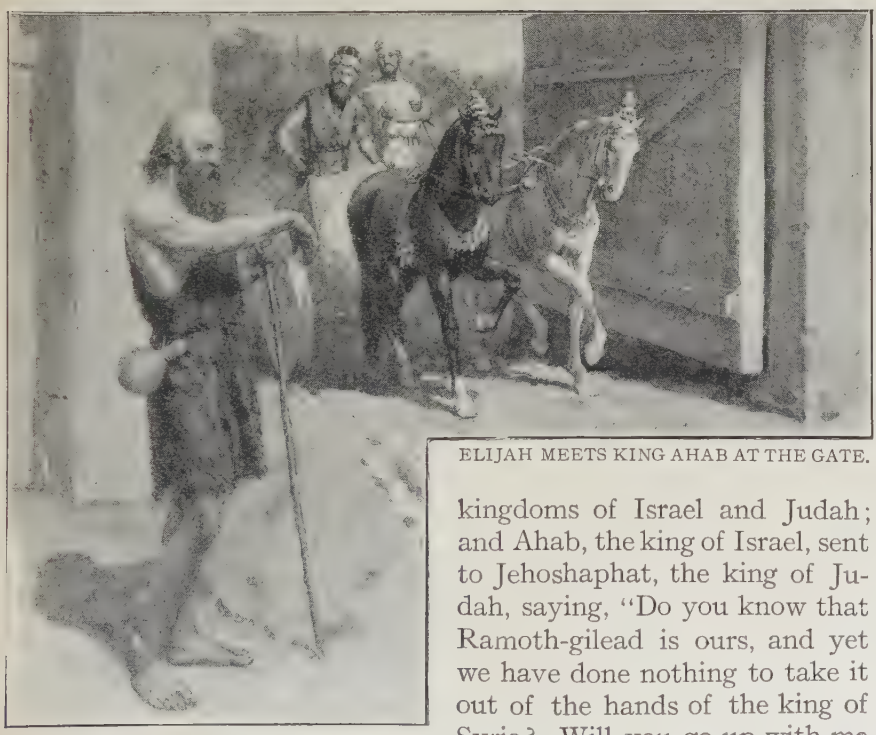
ELIJAH WAS FED BY THE BIRDS.

Story Fifty-two.

THE ARROW THAT KILLED A KING.

I Kings xxii: 1 to 40.

AFTER the two victories which King Ahab gained over the Syrians, there was peace between Syria and Israel for three years. But in the third year the Syrians became strong once more, and they seized a city of Israel on the east of Jordan, called Ramoth-gilead. At that time there was peace and friendship between the



ELIJAH MEETS KING AHAB AT THE GATE.

kingdoms of Israel and Judah; and Ahab, the king of Israel, sent to Jehoshaphat, the king of Judah, saying, "Do you know that Ramoth-gilead is ours, and yet we have done nothing to take it out of the hands of the king of Syria? Will you go up with me

to battle at Ramoth-gilead?" And King Jehoshaphat sent word to the king of Israel, "I am with you, and my people are with your people, and my horses with your horses."

So the king of Israel and the king of Judah gathered their armies for war against the Syrians, and King Jehoshaphat came to Samaria to meet King Ahab. Jehoshaphat was a good man, and a worshipper of the Lord. He said to Ahab, "Let us ask the prophets to give us the word of the Lord before we go to battle."

Then the king of Israel called together his prophets, four hundred men, not prophets of the Lord, but false prophets of the idols, and he asked them, "Shall I go up to battle at Ramoth-gilead, or shall I remain at home?" And the prophets of the idols said, with one voice, "Go up; for the Lord will give Ramoth-gilead to you."

But Jehoshaphat was not satisfied with the words of these men. He asked, "Is there not here a prophet of the Lord, of whom we can ask the Lord's will?"

"There is one prophet," answered Ahab; "his name is Micaiah, the son of Imlah; but I hate him; for he never prophesies any good about me, but always evil."

"Let not the king say that," said Jehoshaphat. "Let us hear what Micaiah will speak."

Then King Ahab sent one of his officers to bring the prophet Micaiah. And the officer said to Micaiah, "All the prophets have spoken good to the king; now, I pray you, let your words be like theirs, and do you speak good also."

And Micaiah said, "As the Lord lives, what the Lord says to me, that I will speak, and nothing else."

The king of Israel and the king of Judah were seated together in their royal robes, at an open place in front of the gate of Samaria. And King Ahab said to Micaiah, "Micaiah, speak to me nothing but the truth, in the name of the Lord."

Then Micaiah said, "I saw all Israel scattered upon the mountains, as sheep that have no shepherd; and the Lord said, 'These have no master; let every man go back to his own house.'"

Then the king of Israel said to Jehoshaphat, "Did I not tell you that Micaiah would prophesy about me no good, but only evil?"

For Ahab knew that the words of Micaiah meant that he would be slain in the battle.

And Micaiah went on and said, "Hear thou the word of the Lord; I saw the Lord sitting on his throne, and all the host of heaven standing around him, on his right hand and on his left. And the Lord said, 'Who will go and deceive Ahab, so that he will go up and fall at Ramoth-gilead?' And one spirit came forth and said, 'I will go, and will be a lying spirit in the mouth of all Ahab's prophets.' And the Lord said to the spirit, 'Go and deceive him.' Now, therefore, the Lord has let all these false prophets deceive you; and the Lord has spoken evil against you."

Then the king of Israel said to his guards, "Take Micaiah, and lead him to the governor of the city, and say, 'Put this fellow in prison, and let him have nothing to eat but dry bread and water until I come again in peace.'"

And Micaiah said, "If you return at all in peace, then the Lord has not spoken by me. Hear my words, all ye people."

So the kings of Israel and Judah led their armies across the river Jordan and up the mountains on the east, to battle at Ramoth-gilead. Ahab felt afraid after the prophecy of Micaiah, and he said to Jehoshaphat, "I will dress as a common soldier before going into the battle; but do you wear your royal robes."

Now the king of Syria had given word to all his captains to look out especially for the king of Israel, and to fight him, and kill him, even if they should kill no other man. When they saw Jehoshaphat in his kingly garments standing in his chariot, they thought that he was King Ahab, and they turned all the battle toward him. But Jehoshaphat cried out, and then they found that he was not the king of Israel, and they left him. In the battle one soldier of the Syrians drew his bow, and shot an arrow, not knowing that he was aiming at the king of Israel. The arrow struck King Ahab just between his breastplate and his lower armor. He was badly wounded, but they held him up in his chariot, so that the men might not see him fall; and his blood was running out of the wound upon the floor of the chariot, until the sun set, when Ahab died. And the cry went through all the host of Israel, "Every man to his city, and every man to his country."

And then all knew that the king of Israel was dead. They brought his body to Samaria, and buried him there. And at the

pool of Samaria they washed the king's chariot and his armor. And there the wild dogs of the city licked up Ahab's blood, according to the word of the Lord spoken by Elijah.

Thus died King Ahab, the son of Omri. He was not a bad man at heart, but he was weak in the hands of his wife, Jezebel, who led him and his kingdom into wickedness in the sight of the Lord.

Story Fifty-three.

ELIJAH'S CHARIOT OF FIRE.

II Kings i : 1, to ii : 15.

AFTER the death of Ahab, his son Ahaziah reigned for only two years as king of Israel. He fell out of a window in his palace, and was injured so that he died; and as he had no son, his brother, Jehoram, became king in his place.

The work of Elijah, the prophet, was now ended, and the Lord was about to take him up to heaven. Elijah and Elisha went together to a place called Gilgal, not the place beside the river Jordan where the army of Israel was encamped under Joshua (see Part Second, Stories Two and Three), but another place of the same name among the mountains, not far from Bethel. And Elijah said to Elisha, "Stay here, I pray you, for the Lord has sent me to Bethel."

Elisha knew that Elijah would be taken from him very soon, and he said, "As surely as the Lord lives, and as your soul lives, I will not leave you."

So Elijah and Elisha walked together to Bethel. At Bethel were living many worshippers of the Lord, who were called "sons of the prophets," because they followed the teaching of the prophets,

and some of them became prophets themselves. These men came to Elisha, and said to him, "Do you know that the Lord will take away your master from you very soon?"

And Elisha answered them, "Yes, I know it; but hold your peace; do not speak of it."

And at Bethel Elijah said to Elisha again, "Elisha, stay here; for the Lord has sent me to Jericho." But Elisha answered him, "As surely as the Lord lives, and as your soul lives, I will not leave you."

ELIJAH STRIKES THE WATER WITH HIS MANTLE.

So Elijah and Elisha walked together down the steep road from Bethel to Jericho. And at Jericho the followers of the prophets came to Elisha, and said to him, "Do you know that the Lord will take your master away from you to-day?"

And he answered them, "Yes, I know it; but hold your peace, and say nothing." And Elijah said to him again, "Stay here at Jericho, I pray you, for the Lord has sent me to the river Jordan."

But Elisha said to Elijah once more, "As surely as the Lord lives, and as your soul lives, I will not leave you."

So Elijah and Elisha walked from Jericho to the river Jordan,

about five miles. About fifty men of the sons of the prophets who lived at Jericho followed them at a distance. When they came to the bank of Jordan, Elijah took his mantle, and wrapped it together, and struck the waters. Then the waters were divided on each side, and a path was made across the river; and the two prophets walked across on dry ground. And as they walked, Elijah said, "Ask what I shall do for you, before I am taken away from you."

Elisha answered him, "All that I ask is that your spirit shall come upon me in greater power than comes upon any other man."

And Elijah said to him, "You have asked a great blessing; and if you see me when I am taken away, it shall come to you; but if you do not see me, it shall not come."

And as they still went on, and talked, suddenly a chariot of fire and horses of fire came between them, and parted them; and Elijah went up in a whirlwind on the fiery chariot to heaven.

And Elisha saw him going up toward heaven, and he cried out, "O my father, my father, the chariot of Israel, and the horsemen thereof!"

He meant that in losing Elijah the kingdom had lost more than an army of chariots and horsemen. After this he saw Elijah no more; but he caught up the mantle of Elijah which had fallen from him. With the mantle he struck the waters of Jordan, saying, "Where now is the Lord God of Elijah?"

And as he struck the water with Elijah's mantle it parted on either side, and Elisha walked across the Jordan. The sons of the prophets who were standing near the river had not seen Elijah go up; but now they saw Elisha walking through the river alone, and they felt that God had taken Elijah away. They said, "The spirit of Elijah now rests upon Elisha," and they came to meet him, and bowed down before him as their chief. So Elijah was taken away, but Elisha stood in his place as the Lord's prophet.

Story Fifty-four.

HOW A LITTLE GIRL HELPED TO CURE A LEPER.

II Kings v : 1 to 27.

AT one time, while Elisha was living in Israel, the general of the Syrian army was named Naaman. He was a great man in his rank and power; and a brave man in battle; for he had won victories for Syria. But one sad terrible trouble came to Naaman. He was a leper. A leper was one with a disease called leprosy, which is still found in those lands. The leper's skin turns a deathly white and is covered with scales. One by one his fingers and toes, his hands and feet, his arms and limbs, decay, until at last the man dies; and for the disease there is no cure. Yet, strange to say, through it all, the leper feels no pain; and often will not for a long time believe that he has leprosy.

There was in Naaman's house at Damascus, in Syria, a little girl, who waited on Naaman's wife. She was a slave-girl stolen from her mother's home in Israel, and carried away as a captive to Syria. Even when there was no open war between Syria and Israel, parties of men were going out on both sides, and destroying villages on the border, robbing the people, and carrying them away, to be killed or sold as slaves. But this little girl, even though she had suffered wrong, had a kind heart, full of sorrow for her master Naaman; and one day she said to her mistress:

"I wish that my lord Naaman might meet the prophet who lives in Samaria; for he could cure his leprosy."

Some one told Naaman what the little girl had said; and Naaman spoke of it to the king of Syria. Now the king of Syria loved Naaman greatly; and when he went to worship in the temple of his god, out of all his nobles he chose Naaman as the one upon whose arm he leaned. He greatly desired to have Naaman's leprosy

cured; and he said, "I will send a letter to the king of Israel, and I will ask him to let his prophet cure you."

So Naaman, with a great train of followers, rode in his chariot from Damascus to Samaria, about a hundred miles. He took with him as a present a large sum in gold and silver, and many beautiful robes and garments. He came to the king of Israel, and gave him the letter from the king of Syria. And this was written in the letter:

THE SLAVE GIRL AND NAAMAN'S WIFE.

"With this letter I have sent to you Naaman, my servant; and I wish you to cure him of his leprosy."

The king of Syria supposed that as this prophet who could cure leprosy was in Samaria, he was under the orders of the king of Israel, and must do whatever his king told him to do; and as he

did not know the prophet, but knew the king, he wrote to him But the king was greatly alarmed when he read the letter.

"Am I God," he said, "to kill men and to make men live! Why should the king of Syria send to me to cure a man of his leprosy? Do you not see that he is trying to find an excuse for making war, in asking me to do what no man can do?"

And the king of Israel tore his garments, as men did when they were in deep trouble. Elisha the prophet heard of the letter, and of the king's alarm, and he sent a message to the king.

"Why are you so frightened? Let this man come to me, and he shall know that there is a prophet of the Lord in Israel."

So Naaman came with his chariots, his horses, and his followers, and stood before the door of Elisha's house. Elisha did not come out to meet him, but sent his servant out to him, saying:

"Go and wash in the river Jordan seven times, and your flesh and your skin shall become pure, and you shall be free from the leprosy."

But Naaman was very angry because Elisha had not treated with more respect so great a man as he was. He forgot, or he did not know, that by the laws of Israel no man might touch or even come near a leper; and he said:

"Why, I supposed that of course he would come out and meet me, and would wave his hand over the leper spot, and would call on the name of the Lord his God, and in that manner would cure my leprosy! Are not Abana and Pharpar, the two rivers of Damascus, better than all the waters in Israel? May I not wash in them and be clean?"

And Naaman turned and went away in a rage of anger. But his servants were wiser than he. They came to him, and one of them said:

"My father, if the prophet had told you to do some great thing, would you not have done it? Then why not do it, when he says, 'Wash and be clean'?"

After a little Naaman's anger cooled, and he rode down the mountains to the river Jordan. He washed in its water seven times, as the prophet had bidden him. And the scales of leprosy left his skin; and his flesh became like the flesh of a little child, pure and clean. Then Naaman, a leper no more, came back to Elisha's house with all his company; and he said, "Now I know that there is no

God in all the earth, except in Israel. Let me make you a present in return for what you have done for me."

But the true prophets of God never gave their message or did their works for pay; and Elisha said to Naaman:

"As surely as the Lord lives, before whom I stand, I will receive nothing."

And Naaman urged him to take the present, but he refused. Then Naaman asked as a favor that he might be allowed to take away from the land of Israel as much soil as could be carried on two mules, with which to build an altar; for he thought that an altar to the God of Israel could be made only of earth from the land of Israel; and he said:

"From this time I will offer no burnt-offering or sacrifice to any other God except the God of Israel. When I go with my master, the king of Syria, to worship in the temple of Rimmon his god; and my master leans on my arm, and I bow down to Rimmon with him, then may the Lord forgive me for this, which will look as if I were worshipping another God."

And Elisha said to him, "Go in peace."

Then Naaman went on his way back to his own land. But Gehazi, the servant of Elisha, said to himself:

"My master has let this Syrian go, without taking anything from him; but I will run after him, and ask him for a present."

So Gehazi ran after Naaman; and Naaman saw him following, and stopped his chariot, and stepped down to meet him. And Gehazi said to him:

"My master has sent me to you to say that just now two young men of the sons of the prophets have come to his house; will you give them a talent of silver and two suits of clothing?"

And Naaman said, "Let me give you two talents of silver."

So he put two talents of silver in two bags, a talent in each bag, and gave them to Gehazi, and with them two suits of fine clothing; and he sent them back by two of his servants. But before they came to Elisha's house, Gehazi took the gifts and hid them. Then Gehazi went into the house, and stood before Elisha. And Elisha said to him, "Gehazi, where have you been?"

And Gehazi answered, "I have not been at any place."

And Elisha said to him:

"Did not my heart go with you, and did I not see you, when

the man stepped down from his chariot to meet you? Is this a time to receive gifts of money, and garments, or gifts of vineyards and oliveyards, and of sheep and oxen? Because you have done this wickedness, the leprosy of Naaman shall come upon you, and shall cling to you, and to your children after you forever!"

And Gehazi walked out from Elisha's presence, a leper, with his skin as white as snow.

Story Fifty-five.

THE CHARIOTS OF FIRE AROUND ELISHA.

II Kings vi: 8 to 23.

THERE was constant war between Israel and Syria through all the years of Elisha, the prophet. And the king of Israel found Elisha a greater help than his horses and chariots. For whenever the king of Syria told his officers to make an attack upon any place in the land of Israel, Elisha would send word to the king of Israel, saying, "Watch carefully that place, and send men to guard it, for the Syrians are coming to attack it."

And then, when the Syrian army came to the place, they were sure to find it strongly guarded so that their soldiers could do nothing. This happened so many times that the king of Syria at last said to his nobles, "Some one among you is secretly helping the king of Israel, and is sending him word of all our plans. Will no one tell me who the traitor is?"

And they said, "No one of us, my lord, O king, has made known your plans; but Elisha, the prophet that is in Israel, tells the king of Israel the words that you speak in your own room."

Then the king of Syria said, "Go and find where that man is, so that I may send an army to take him."

After a time the king of Syria heard that Elisha was staying in Dothan. Then he sent to that place a great army, with horses and chariots. They came by night, and stood in a great ring all around the city, ready to seize the prophet. In the morning the prophet's helper rose up early; and he found the city surrounded on every side by a host of men, with swords and spears. He called Elisha, in great alarm, and said to him, "O my master, what shall we do?"

"Fear not," answered Elisha, "there are more men on our side than on theirs."

And then Elisha prayed to the Lord, saying, "O Lord, open the eyes of this young man, and let him see who are with us."

Then the Lord opened the eyes of the young man, and he saw what other men could not see, that the mountain on which the city stood was covered with horses and chariots of fire, sent by the Lord to keep his prophet safe. But this the Syrians could not see; and they came up to the gates of the city to take Elisha. Then Elisha prayed to the Lord, saying, "Lord, make these men blind for a little while." Then a mist came over the eyes of the Syrians, and they could not see clearly. And Elisha went out to them, and said, "This is not the right city, but I will show you the way. Follow me."

And Elisha led them from Dothan to Samaria, and into the walls of the city, where the army of Israel were standing all around them. Then Elisha prayed, "O Lord, open the eyes of these men, that they may see."

And the Lord opened their eyes, and they saw the walls of Samaria, and the host of Israel all around them. The king of Israel was glad to have his enemies in his power; and he said to Elisha, "My father, shall I kill them? Shall I kill them?"

But Elisha said to him, "You shall not kill them. Would you kill helpless men whom you had taken as prisoners? Give them bread to eat, and water to drink, and send them home to their master."

So, instead, of killing the Syrian soldiers, or holding them as prisoners, the king of Israel set plenty of food before them, and gave them all that they needed. Then he sent them home to their master, the king of Syria. And after that it was a long time before the Syrian armies came into the land of Israel.

Story Fifty-six.

ELISHA AND THE BOW; JONAH AND NINEVEH.

II Kings xiii : 1 to 25; Jonah i : 1, to iv : 11.

AFTER Jehu, his son Jehoahaz reigned in Israel. He was not only a wicked but also a weak king; and under him Israel became helpless in the hands of its enemies, Hazael, the fierce king of Syria, and his son, Ben-hadad the second. But when Jehoahaz died, his son Joash became king, and under his rule Israel began to rise again.

Elisha, the prophet, was now an old man, and very feeble, and near to death. The young king, Joash, came to see him, and wept over him, and said to him, as Elisha himself had said to Elijah (Story Nine in this Part), "My father, my father, you are to Israel more than its chariots and its horsemen!"

But Elisha, though weak in body, was yet strong in soul. He told King Joash to bring to him a bow and arrows, and to open the window to the east, looking toward the land of Syria. Then Elisha caused the king to draw the bow, and he placed his hands on the king's hands. And as the king shot an arrow, Elisha said, "This is the Lord's arrow of victory, of victory over Syria, for you shall smite the Syrians in Aphek, and shall destroy them."

Then Elisha told the king to take the arrows, and to strike with them on the ground. The king struck them on the ground three times, and then stopped striking. The old prophet was displeased at this, and said, "Why did you stop? You should have struck the ground five or six times; then you would have won as many victories over Syria; but now you shall beat the Syrians three times, and no more."

Soon after this Elisha died, and they buried him in a cave. In the spring of the next year the bands of the Moabites came upon the

place just as they were burying another man, and in their haste to escape from the enemies they placed the body in the cave where Elisha was buried. When the body of this man touched the body of the dead prophet, life came to it, and the man stood up. Thus, even after Elisha was dead, he still had power.

After the death of Elisha, Joash, the king of Israel, made war upon Ben-hadad the second, king of Syria. Joash beat him three times in battle, and took from him all the cities that Hazael, his father, had taken away from Israel. And after Joash, his son Jeroboam the second reigned, who became the greatest of all the kings of the Ten Tribes. Under him the kingdom grew rich and strong. He conquered nearly all Syria, and made Samaria the greatest city in all those lands.

But though Syria went down, another nation was now rising to power, Assyria, on the eastern side of the river Tigris. Its capital was Nineveh, a great city, so vast that it would take three days for a man to walk around its walls. The Assyrians were beginning to conquer all the lands near them, and Israel was in danger of falling under their power. At this time another prophet, named Jonah, was giving the word of the Lord to the Israelites. To Jonah the Lord spoke, saying, "Go to Nineveh, that great city, and preach to it, for its wickedness rises up before me."

But Jonah did not wish to preach to the people of Nineveh, for they were the enemies of his land, the land of Israel. He wished Nineveh to die in its sins, and not to turn to God and live. So Jonah tried to go away from the city where God had sent him. He went down to Joppa, upon the shore of the Great Sea. There he found a ship about to sail to Tarshish, far away in the west. He paid the fare, and went on board, intending to go as far as possible from Nineveh.

But the Lord saw Jonah on the ship, and the Lord sent a great storm upon the sea, so that the ship seemed as though it would go in pieces The sailors threw overboard everything on the ship, and when they could do no more, every man prayed to his god to save the ship and themselves. Jonah was now lying fast asleep under the deck of the ship, and the ship's captain came to him, and said, "What do you mean by sleeping in such a time as this? Awake, rise up, and call upon your God. Perhaps your God will hear you, and will save our lives."

But the storm continued to rage around the ship, and they said, "There is some man on this ship who has brought upon us this trouble. Let us cast lots, and find who it is."

Then they cast lots, and the lot fell on Jonah. They said to him, all at once, "Tell us, who are you? From what country do you come? What is your business? To what people do you belong? Why have you brought all this trouble upon us?" Then Jonah told them the whole story; how he came from the land of Israel, and that he had fled away from the presence of the Lord. And they said to him, "What shall we do to you, that the storm may cease?" Then Jonah said, "Take me up, and throw me into the sea; then the storm will cease, and the waters will be calm, for I know that for my sake this great tempest is upon you."

JONAH THROWN OVERBOARD BY THE SAILORS

But the men were not willing to throw Jonah into the sea. They rowed hard to bring the ship to the land, but they could not. Then they cried unto the Lord, and said, "We pray thee, O Lord, we pray thee, let us not die for this man's life; for thou, O Lord,

hast done as it pleased thee." At last, when they could do nothing else to save themselves, they threw Jonah into the sea. At once the storm ceased, and the waves became still. Then the men on the ship feared the Lord greatly. They offered a sacrifice to the Lord, and made promises to serve him.

And the Lord caused a great fish to swallow up Jonah; and Jonah was alive within the fish for three days and three nights. Long afterward, when Jesus was on the earth, he said that as Jonah was three days inside the fish, so he would be three days in the earth; so Jonah in the fish was like a prophecy of Christ. In the fish Jonah cried to the Lord; and the Lord heard his prayer, and caused the great fish to throw up Jonah upon the dry land.

JONAH AND HIS GOURD.

By this time Jonah had learned that some men who worshipped idols were kind in their hearts, and were dear to the Lord. This was the lesson that God meant Jonah to learn; and now the call of the Lord came to Jonah a second time.

"Arise; go to Nineveh, that great city, and preach to it what I command you."

So Jonah went to the city of Nineveh, and as he entered into it, he called out to the people, "Within forty days shall Nineveh be destroyed." And he walked through the city all day, crying out only this, "Within forty days shall Nineveh be destroyed."

And the people of Nineveh believed the word of the Lord as spoken by Jonah. They turned away from their sins, and fasted, and sought the Lord, from the greatest of them even to the least. The King of Nineveh arose from his throne, and laid aside his royal robes, and covered himself with sackcloth, and sat in ashes, as a sign of his sorrow. And the king sent out a command to his people, that they should fast, and seek the Lord, and turn from sin.

And God saw that the people of Nineveh were sorry for their wickedness, and he forgave them, and did not destroy their city. But this made Jonah very angry. He did not wish to have Nineveh spared, because it was the enemy of his own land, and also he feared that men would call him a false prophet when his word did not come to pass. And Jonah said to the Lord:

"O Lord, I was sure that it would be thus, that thou wouldest spare the city; and for that reason I tried to flee away; for I knew that thou wast a gracious God, full of pity, slow to anger, and rich in mercy. Now, O Lord, take away my life, for it is better for me to die than to live."

And Jonah went out of the city, and built a little hut on the east side of it, and sat under its roof, to see whether God would keep the word that he had spoken. Then the Lord caused a plant with thick leaves called a gourd to grow up, and to shade Jonah from the sun; and Jonah was glad, and sat under its shadow. But a worm destroyed the plant; and the next day a hot wind blew, and Jonah suffered from the heat; and again Jonah wished that he might die. And the Lord said to Jonah, "You were sorry to see the plant die, though you did not make it grow, and though it came up in a night and died in a night. And should not I have pity on Nineveh, that great city, where are more than a hundred thousand little children, and also many cattle, all helpless and knowing nothing?"

And Jonah learned that men, and women, and little children, are all precious in the sight of the Lord, even though they know not God.

In most of the books of the Old Testament, we read of the Israelite people, and of God's care of them; but we do not find in the Old Testament much about God as the Father of all men of every nation and every land. The book of Jonah stands almost alone in the Old Testament, as showing that God loves people of other nations than Israel. Even the people of Nineveh, who worshipped images, were under God's love; God was ready to hear their prayer and to save them. So the book of Jonah shows us God as "our heavenly Father."

Story Fifty-seven.

THE LITTLE BOY WHO WAS CROWNED KING.

II Chronicles xxi : 1, to xxiv : 27.

JEHOSHAPHAT, the king of Judah, was a good man and a wise king, but he made one mistake which brought great trouble upon his family and upon his land in after days. He married his son Jehoram to Athaliah, the daughter of Ahab and the wicked Jezebel. When Jehoshaphat died and Jehoram became king of Judah, his wife, Athaliah, led him into all the wickedness of the house of Ahab. Jehoram killed all his brothers, the sons of Jehoshaphat, so that no one of them might rise up against him. His queen Athaliah, set up idols all around Jerusalem and in Judah, and led the people in worshipping them.

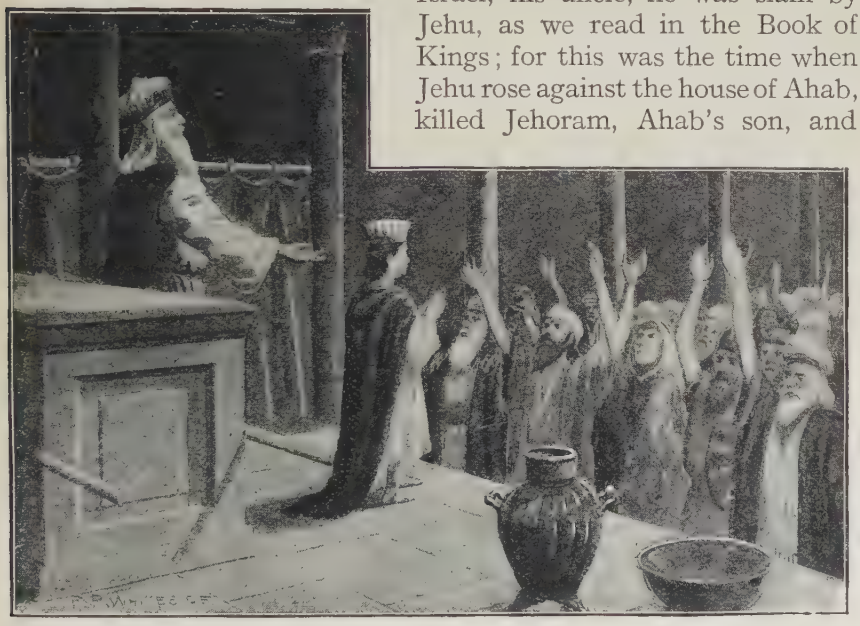
The prophet Elijah was still living in Israel when Jehoram began to reign in Judah. He sent to King Jehoram a letter containing a message from the Lord. He wrote:

"Thus saith the Lord, the God of David, 'Because you have not walked in the ways of your father, Jehoshaphat, but have walked in the ways of the kings of Israel, and have led the people of Jerusalem and of Judah to turn from the Lord to idols, and because you have slain your brothers, who were better than you, therefore the Lord will strike you and your house, and your people; and you shall have a terrible disease that none can cure.'"

And after this great troubles came upon Jehoram and his land. The Edomites on the south, who had been under the rule of Judah since the days of David, broke away from King Jehoram and set up a kingdom of their own. The Philistines on the west and the Arabians of the desert made war upon him. They broke into his palace, and carried away his treasures, and killed all his children except one, the youngest.

And upon Jehoram himself fell a sickness that lasted many years, and caused him great suffering. No cure could be found, and after long years of pain Jehoram died. So evil had been his reign of eight years that no one was sorry to have him die, and they would not allow his body to be buried among the kings of Judah.

After Jehoram his youngest son, Ahaziah, became king. His mother was the wicked Athaliah, the daughter of Jezebel. Ahaziah reigned only one year; for while he was visiting King Jehoram of Israel, his uncle, he was slain by Jehu, as we read in the Book of Kings; for this was the time when Jehu rose against the house of Ahab, killed Jehoram, Ahab's son, and



THE LITTLE JOASH IS CROWNED KING.

Jezebel, Ahab's widow, and made himself king of Israel. But Jehu gave to the body of Ahaziah a king's burial, for he said, "He was the son of Jehoshaphat, who sought the Lord with all his heart."

When Athaliah, the mother of Ahaziah, heard that her son was dead, all the fierceness of her mother Jezebel arose in her. She seized the princes who belonged to the family of David and killed them, so that there was not a man of the royal line left. And she made herself the queen and ruler over the land of Judah. She shut

up the house of the Lord, and built a temple for Baal; and for six years led the people of Judah in all wickedness.

In the slaughter of the royal family by Athaliah one little child of Ahaziah had been saved alive. His name we was Joash. He was a baby, only a year old when his grandmother, Athaliah, seized the throne, and his aunt, a sister of Ahaziah and the wife of the priest Jehoiada, hid him in the Temple of the Lord, and kept him safe from the hate of Queen Athaliah. There he stayed for six years, while Jehoida, the priest, was preparing to make him king.

When all things were ready, and little Joash was seven years old, Jehoiada, the priest, brought him out of his hiding-place, and set him before the people and the rulers in the temple, and placed the crown upon his head. Then all the people shouted, "Long live the king! Long live the king!"

Queen Athaliah heard the noise of the shouting, and came out of her palace to see what had taken place. She saw the little boy-king standing by a pillar in the Temple, with the crown upon his head, and around him the soldiers and the people, crying aloud, "Long live the king!"

Athaliah was very angry as she saw all this. She called for her servants and her soldiers to break up this gathering of the people, and to take the boy-king. But no one would follow her, for they were tired of her cruel rule, and they wished to have for their king one who came from the line of David.

Jehoiada said to the soldiers, "Take this woman a prisoner, and carry her out of the Temple of the Lord. Let not her blood be spilled in the holy house."

So they seized Athaliah, and dragged her out of the Temple, and killed her. Then Jehoiada and all the people made a promise to serve the Lord only. They tore down the house of the idol Baal, and destroyed the images, and broke its altar in pieces. They made the Temple holy once more, and set the house in order, and offered the sacrifices, and held the daily worship before the altar. And all the people were glad to have a descendant of David, one of the royal line, once more on the throne of Judah.

As long as Jehoiada the good priest lived, Joash ruled well, and his people served the Lord. When King Joash grew up he wished to have the Temple of the Lord made new and beautiful; for in the years that had passed since the Temple had been built by Solomon,

it had grown old, and had fallen into decay. Then, too, Queen Athaliah and the men who worshipped Baal had broken down the walls in many places, and they had carried away the gold and the silver of the temple to use in the worship of Baal.

At first King Joash told the priests and Levites, who served in the Temple, to go through the land, and ask the people for money to be spent in the fitting up of the Temple. But the priests and the Levites were slow in the work, and the king tried another plan for getting the money that was needed.

He caused a large box or chest to be made, and had it placed at the door of the Temple, so that all would see it when they went to worship the Lord. In the lid of the box was a hole through which they dropped money into the box. And the king caused word to be sent through all the land that the princes and the people should bring gifts of money, and drop it into the chest, whenever they came to the Temple.

The people were glad, and brought their gifts willingly; for they all wished to have God's house made beautiful. In a short time the box was full of gold and silver. Then the king's officers opened the box, and tied up the money in bags, and placed the bags of money in a safe place. The box was filled with gold and silver many times, until there was money in abundance to pay for all the work needed in the Temple, and for making new ornaments of gold and silver for the house.

When Jehoiada, the good priest, was very old, he died; and after his death there was no one to keep King Joash in the right way. The princes of the land loved to worship idols, and did not serve God, and they led King Joash into wicked ways after he had done so well. God was not pleased with Joash after he forsook the Lord, and God allowed the Syrians from the north to come upon the land. They robbed the cities and left Joash sick and poor. Soon after the coming of the Syrians his own servants killed him, and made Amaziah, his son, king in his place.

THE PROPHET JEREMIAH WHEN JERUSALEM WAS TAKEN BY THE CHALDEANS.

Story Fifty-eight.

WHAT EZEKIEL SAW IN THE VALLEY.

Ezekiel xxxvii.

ALL that was now left of the people of Judah was a company of captives, carried away from their own land to the land of Babylon. Theirs was a long, sorrowful journey, with their wives and children, dragged by cruel soldiers over mountains and valleys almost a thousand miles. They could not go straight across the vast desert which lies between the land of Judah and the plains of Babylonia. They were led around this desert far to the north, through Syria, up to the Euphrates river, and then following the great river in all its windings down to the land of their captivity. There in the land of Babylonia or Chaldea they found rest at last.

When they were once in their new home the captives met with less trouble than they had feared; for the people of the land under Nebuchadnezzar, the great king, treated them kindly, and gave them fields to work in as their own. The soil was rich, and they could raise large crops of wheat, and barley, and other grains. They planted gardens and built for themselves houses. Some of them went to live in the cities, and became rich, and some were in the court of King Nebuchadnezzar, and rose to high place as nobles and princes, standing next to the king in rank and honor.

And the best of all was that these captives in a strange land did not worship idols. They saw the images of the Babylonian gods all around them, but they did not bow down to them. They worshipped the Lord God of their fathers, and the Lord only. The idol-worshippers in Judah had been slain, and most of the captives were good men and women, who taught their children to love and serve the lord.

And these people did not forget the land from which they had come. They loved the land of Israel, and they taught their children to love it by singing songs about it. Some of these songs which the

captive Jews sang in the land of Chaldea are in the Book of Psalms. Here is a part of one of these songs:

"By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willow-trees in the midst of that land
We hanged up our harps

For there they that led us captive asked us to sing;
And they that wanted us asked us to be glad, saying,
'Sing us one of the songs of Zion.'
How shall we sing the Lord's song
In a foreign land?

If I forget thee, O Jerusalem,
Let my right hand forget her skill.
Let my tongue cleave to the roof of my mouth,
If I do not remember thee
If I do not prefer Jerusalem
Above my chief joy."

From this time these people were called Jews, a name which means "people of Judah." And the Jews everywhere in the world belong to this people, for they have sprung or descended from the men who once lived in the land of Judah. And because they had once belonged to the twelve tribes of Israel, and ten of the tribes had been lost, and their kingdom had forever passed away, they were also spoken of as Israelites. So from this time "people of Judah," Jews, and Israelites, all mean the people who had come from the land of Judah, and their descendants after them.

God was good to his people in the land of Babylon, or Chaldea, another name by which this country was called. He sent to them prophets, who showed to them the way of the Lord. One of these prophets was Daniel, a young man who lived in the court of King Nebuchadnezzar. Another was a priest named Ezekiel, who lived among the captive people beside a river in Chaldea, called the river Cheban. God gave to Ezekiel wonderful visions. He saw the throne of the Lord, and the strange creatures with six wings, that the prophet Isaiah had seen long before. And he heard the voice of the Lord telling him of what should come to his people in the years to come.

At one time the Lord lifted up Ezekiel and brought him into

the middle of a great valley. The prophet looked around, and saw that the valley was covered with the bones of men, as though a great battle had been fought upon it, and the bodies of the slain had been left there, and they had become a vast army of dry bones.

"Son of man," spoke the voice of the Lord to Ezekiel, "can these dry bones live again?"

And Ezekiel answered, "O Lord God, thou knowest whether these dry bones can live."

Then the Lord said to Ezekiel, "Preach to these dry bones, O son of man, and say to them, 'O ye dry bones, hear the voice of

THE CAPTIVES IN BABYLON.

the Lord. Thus saith the Lord, I will send breath into you, and you shall live, and I will put flesh upon you, and cover you with skin, and you shall be alive again, and know that I am the Lord.' "

Then Ezekiel spoke to the army of dry bones spread over the valley, as the Lord bade him speak. And while he was speaking there sounded a noise of rolling thunder, and all through the field the different bones began to come together, one part to another part, until they were no more loose bones, but skeletons of bones fitted together. Then another change came. Suddenly the flesh grew over all the bones, and they lay on the ground like an army of dead men, a host of bodies without life.

Then the Lord said to Ezekiel, "Speak to the wind, O son of man; speak, and say, 'Come from the four winds, O breath, and breathe upon these slain, that they may live.' "

Then Ezekiel called upon the wind to come, and while he was speaking the dead bodies began to breathe. Then they stood up on their feet, a great army of living men, filling the whole valley. Then the Lord said to Ezekiel, "Son of man, these dry bones are the people of Israel. They seem to be lost, and dead, and without hope. But they shall live again, for I, the Lord, will put life into them; and they shall go back to their own land, and be a people once more. I, the Lord, have spoken it, and I will do it."

When Ezekiel told the captive people this vision their hearts were lifted up with a new hope that they should see their own land again.

Story Fifty-nine.

THE JEWISH CAPTIVES IN THE COURT OF THE KING.

Daniel i : 1, to ii : 49.

IN the Book of Chronicles we read of Jehoiakim, the wicked son of the good King Josiah. While Jehoiakim was ruling over the land of Judah, Nebuchadnezzar, the great conqueror of the nations, came from Babylon with his army of Chaldean soldiers. He took the city of Jerusalem, and made Jehoiakim promise to submit to him as his master, a promise that Jehoiakim soon broke. And when Nebuchadnezzar went back to his own land he took with him all the gold and silver that he could find in the Temple; and he carried away as captives very many of the princes and nobles, the best people in the land of Judah.

When these Jews were brought to the land of Chaldea or Babylon, King Nebuchadnezzar gave orders to the prince who had charge of his palace to choose among these Jewish captives some young men that were of noble rank, and beautiful in their looks, and also quick and bright in their minds, young men who would be able to learn readily. These young men were to be placed under the care of wise men who should teach them all that they knew, and fit them to stand before the king of Babylon, so that they might be his

THE FOUR YOUNG MEN BEFORE THE KING.

helpers, to carry out his orders, and the king wished them to be wise, so that they might give him advice in ruling the people.

Among the young men thus chosen were four Jews, men who had been brought from Judah. By order of the king the names of these men were changed One of them, named Daniel, was to be called Belteshazzar, the other three young men were called Shadrach, Meshach, and Abed-nego. These four young men were taught in all the knowledge of the Chaldeans; and after three years of training they were taken into the king's palace to stand before the king.

After they came to the palace the chief of the princes in the

palace sent to these men as a special honor some of the dishes of food from the king's table, and some of the wine that was set apart for the king and his princes to drink. But both the meat and the wine of the king's table had been a part of the offerings to the idols of wood and stone that were worshipped by the Chaldeans. These young Jews felt that if they should take such food they, too, would be worshipping idols. Then, too, the laws of the Jews were very strict with regard to what kind of food might be eaten, and how it should be cooked. Food of certain kinds was called "unclean," and the Jews were forbidden to touch it.

These young Jews, far away from their own land and from their temple, felt that they must be very careful to do nothing forbidden by the laws which God had given to their people. They said to the chief of the nobles in the palace:

"We cannot eat this meat and drink this wine, for it is forbidden by our laws."

The chief of the nobles said to Daniel:

"If you do not eat the food that is given you, the king will see that you are not looking well. He will be angry with me for not giving you better care. What shall I do? I am afraid that the king may command me to be put to death."

Daniel said:

"Give us vegetable food, and bread. Let us eat no meat, and drink no wine for ten days; and see if we do not look well-fed."

The chief of the nobles, to whose care these young men had been given, loved Daniel; as every one loved him who knew him. So he did as Daniel asked. He took away the meat and the wine, and gave to these young Jews only vegetables and bread. At the end of ten days the four young men were brought into the room where the great King Nebuchadnezzar sat; and they bowed low before him. King Nebuchadnezzar was pleased with these four young men, more than with any others who stood before him. He found them wise, and faithful in the work given to them, and able to rule over men under them. And these four men came to the highest places in the kingdom of the Chaldeans.

And Daniel, one of these men, was more than a wise man. He was a prophet, like Elijah, and Elisha, and Jeremiah. God gave him to know many things that were coming to pass; and when God sent to any man a dream that had a deep meaning, like Joseph in

a previous Story, Daniel could tell what was the meaning of the dream.

At one time King Nebuchadnezzar dreamed a dream which troubled him greatly. When he awakened he knew that the dream had some deep meaning, but in the morning he had forgotten what the dream was. He sent for the wise men who had in times past given him the meaning of his dreams, and said to them:

"O ye wise men, I have dreamed a wonderful dream; but I have forgotten it. Now tell me what my dream was, and then tell me what it means; for I am sure that it has a meaning."

The wise men said:

"O king, may you live forever! If you will tell us your dream, we will tell you its meaning. But we have no power to tell both the dream and also its meaning. That only the gods can know."

The king became very angry, for these men had claimed that their gods gave them all knowledge. He said:

"Tell me the dream, and its meaning; and I will give you rich reward and high honor. But if you cannot tell, I shall know that you are liars, and you shall be put to death."

The wise men could not do what the king asked; and in great fury he gave command that all of them should be slain. Among these men were Daniel and his three friends, Shadrach, Meshach, and Abed-nego; and these four Jews were to be slain with the rest of the wise men. Daniel said to the chief captain, who had been sent to kill the wise men:

"Give me a little time; and I will call upon my God. I know that he will help me to tell to the king his dream and its meaning."

So time was given; and Daniel and his three friends prayed to the Lord God. That night the Lord gave to Daniel the secret of the king's dream and its meaning. Then Daniel gave praise and thanks to the Lord; and in the morning he said to the king's captain:

"Do not kill the wise men. Take me before the king, and I will show him his dream and its meaning."

Then in haste Daniel was brought before King Nebuchadnezzar. The king said to him:

"Are you able to tell me the dream that I dreamed and the meaning of it?"

Daniel answered:

"The wise men of Babylon, who look to their idol-gods, cannot

tell the king his dream But there is a God in heaven who knows all things; and he has given me his servant to know your dream and the meaning of it. This is the dream, O king. You saw a great image, tall and noble-looking. The head of this image was of gold, his breast and his arms were of silver, his waist and his hips of brass, his legs of iron, and his feet and toes were of iron and clay mixed together. And while this great image was standing, you saw a stone cut out without hands, and the stone rolled and dashed against the feet of the image, and the whole image fell down; and was broken in pieces, and was crushed and ground into a powder so fine that the wind blew it away like chaff. And you saw the stone that struck the image grow until it became a mountain, and it filled the whole world. This was your dream, O king."

And Daniel went on, and said:

"And this, O king, is the meaning of the dream. God has shown to you what shall come to pass in the years that are to be. You are that head of gold, O king; for that head means your kingdom that now is. After your kingdom has passed away, another kingdom shall take its place; the shoulders and arms of silver. That kingdom shall be followed by another,—the waist and hips of brass, and after that shall come one more kingdom, that of iron. But as you saw a stone cut out without hands; so while the last of these kingdoms shall be standing, the Lord God of heaven shall set up his kingdom. And God's kingdom like that stone, shall be small at first, but it shall break down and destroy all those kingdoms. They shall pass away and perish before it. And as you saw the stone grow into a mountain, so God's kingdom shall become great, and shall rule all the lands. And that kingdom of God shall never pass away, but shall last forever."

When King Nebuchadnezzar heard this he was filled with wonder. He bowed down before Daniel, and worshipped him, as though Daniel were a god. Then he gave to him great presents, and made him ruler over the part of his kingdom where the city of Babylon was standing. He gave to Shadrach, Meshach and Abed-nego, Daniel's friends, high offices; but Daniel himself he kept in his palace, to be near him all the time.

Story Sixty.

THE GOLDEN IMAGE AND THE FIERY FURNACE.

Daniel iii : 1 to 30.

AT one time King Nebuchadnezzar caused a great image to be made and to be covered with gold. This image he set up as an idol to be worshipped, on the plain of Dura, near the city of Babylon. When it was finished, it stood upon its base or foundation almost a hundred feet high, so that upon the plain it could be seen far away. Then the king sent out a command for all the princes, and rulers, and nobles in the land to come to a great gathering, when the image was to be set apart for worship.

The great men of the kingdom came from far and near, and stood around the image. Among them, by command of the king, were Daniel's three friends, the young Jews, Shadrach, Meshach, and Abed-nego. For some reason Daniel himself was not there. He may have been busy with the work of the kingdom in some other place.

At one moment in the service before the image all the trumpets sounded, the drums were beaten, and music was made upon musical instruments of all kinds, as a signal for all the people to kneel down and worship the great golden image. But while the people were kneeling there were three men who stood up and would not bow down. These were the three young Jews, Shadrach, Meshach, and Abed-nego. They knelt down before the Lord God only.

Many of the nobles had been jealous of these young men because they had been lifted to high places in the rule of the kingdom, and these men, who hated Daniel and his friends, were glad to find that these three men had not obeyed the command of King Nebuchadnezzar. The king had said that if any one did not worship the golden image he should be thrown into a furnace of fire.

These men who hated the Jews came to the king, and said, "O king, may you live forever! You gave orders that when the music sounded every one should bow down and worship the golden image; and that if any man did not worship he should be thrown into a furnace of fire. There are some Jews whom you have made rulers in the land, and they have not done as you commanded. Their names are Shadrach, Meshach, and Abed-nego. They do not serve your gods, nor worship the golden image that you have set up."

Then Nebuchadnezzar was filled with rage and fury at knowing that any one should dare to disobey his words. He sent for these three men, and said to them, "O Shadrach, Meshach, and Abed-nego, was it by purpose that you did not fall down and worship the image of gold? The music shall sound once more, and if you then will worship the image, it shall be well. But if you will not, then you shall be thrown into the furnace of fire to die."

These three young men were not afraid of the king. They said, "O King Nebuchadnezzar, we are ready to answer you at once. The God whom we serve is able to save us from the fiery furnace and we know that he will save us. But if it is God's will that we should die, even then, you may understand, O king, that we will not serve your gods, nor worship the golden image that you have set up."

This answer made the king more furious than before. He said to his servants, "Make a fire in the furnace hotter than ever it has been before, as hot as fire can be made, and throw these three men into it."

Then the soldiers of the king's army seized the three young Jews as they stood in their loose robes, with their turbans or hats on their heads. They tied them with ropes, and dragged them to the mouth of the furnace, and threw them into the fire. The flames rushed from the opened door with such fury that they burned even to death the soldiers who were holding these men; and the men themselves fell down bound into the middle of the fiery furnace.

King Nebuchadnezzar stood in front of the furnace, and looked into the open door. As he looked he was filled with wonder at what he saw; and he said to the nobles around him:

"Did we not throw three men bound into the fire? How is it then that I see four men loose, walking in the furnace, and the fourth man looks as though he were a son of the gods?"

The king came near to the door of the furnace as the fire became lower, and he called out to the three men within it:

"Shadrach, Meshach, and Abed-nego, ye who serve the Most High God, come out of the fire and come to me."

They came out and stood before the king, in the sight of all the princes, and nobles, and rulers; and every one could see that they were alive. Their garments had not been scorched, nor their hair singed, nor was there even the smell of fire upon them. The king, Nebuchadnezzar, said before all his rulers:

THE THREE YOUNG JEWS WERE NOT AFRAID OF THE KING.

"Blessed be the God of these men, who has sent his angel and has saved their lives. I make a law that no man in all my kingdoms shall say a word against their God, for there is no other god who can save in this manner. And if any man speaks a word against their God, the Most High God, that man shall be cut in pieces, and his house shall be torn down." And after this the king lifted up these three young men to still higher places in the land of Babylon.

Story Sixty-one.

THE TREE THAT WAS CUT DOWN AND GREW AGAIN.

Daniel iv: 1 to 37.

THIS is the story that King Nebuchadnezzar himself told to all the people in his great kingdom, of a strange dream that came to him, the meaning of the dream, as it was given by Daniel, and how the dream came true. He said, "Nebuchadnezzar the king sends this message to all the people, and nations, that live in all the world. May peace be given to you! It has seemed good to me to show you the signs and wonders that the Most High God has sent to me. How great are God's works! How mighty are his wonders! His kingdom is without end, and his rule is from age to age forever!

"I, King Nebuchadnezzar, was at rest in my house, and was living at peace in my palace. One night a dream came to me which made me afraid, and my thoughts and my visions made me troubled in heart. I sent for all the wise men of Babylon to come before me, and to tell me the meaning of my dream. But they did not tell me what the meaning was because they could not. At last came Daniel, in whom is the spirit of the holy gods; and to him I said:

"O Daniel, master of the wise men, I know that in you is the spirit of the holy gods, and that no secret is hidden from you; now tell me what is the meaning of the dream that has come to me. This was the dream:

"I saw a tree standing upon the earth. It grew until the top of it reached up to heaven; and it was so great that it could be seen over all the earth. The leaves of it were beautiful, and its fruit was in plenty, and gave food for all. The beasts in the field stood in its shadow, and the birds of the heaven lived on its branches, and many people ate of its fruit.

"I saw in my dream that a Holy One came down from heaven. He cried aloud, and said:

"'Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit. Let the beasts get away from beneath it, and let the birds fly from its branches. But leave the stump of the tree with its roots in the ground, with a band of iron and of brass around it, and the grass of the field growing about it. Let the stump be wet with the dew from heaven, and let it be among the beasts eating the grass of the field. And let seven years pass over it; that those who live may know that the Most High God rules over the kingdoms of men, and gives them as is pleasing to his will.' This dream I saw, and now, O Daniel, whose name is Belteshazzar, tell me what it means. Then Daniel stood surprised and wondering, and was in deep trouble. And I, Nebuchadnezzar, said to him, 'Daniel, let not the dream give you trouble. Fear not to tell me what is the meaning of it.'

NEBUCHADNEZZAR'S REASON LEAVES HIM.

"Then Daniel said to me, 'My lord, O king, may the dream be to those who hate you, and the meaning to your enemies! The tree which you saw, with green leaves, and rich fruit, and height reaching to heaven, and in sight of all the earth; that tree is yourself. You have become great; your power reaches up to heaven, and your rule is over all the lands.

" 'And as you saw a Holy One coming down from heaven, saying, "Cut down the tree, and destroy it: but leave its stump in the earth, with a band of iron and of brass until seven years pass over it," this is the meaning, O king, and it is the command of the Most High God that shall come upon my lord the king.

" 'You, O king, shall be driven away from men. You shall live with the beasts of the field; you shall be made to eat grass like oxen; and you shall be wet with the dew of heaven; and seven years shall pass over you, until you know that the Most High God rules in your kingdom, and gives it to the one whom he chooses. And as the Holy One gave command to leave the stump of the tree with its roots, so it shall be with you. Your kingdom shall stand and shall be sure to you, and shall come back to you when you have known that he who sits in the heavens shall rule over the earth.

" 'And now, O king, take my advice, and break off from your sins, and do right, and show mercy to the poor. It may be that God will give to you more days of peace.'

"All this Daniel said to me, King Nebuchadnezzar; and it came to pass. Twelve months afterward I was walking in my kingly palace. I looked over the city, and said, 'Is not this great Babylon that I have built for my own royal home, by my power, and for my own glory?'

"While the word was in my mouth a voice fell from heaven, saying, 'O King Nebuchadnezzar, the word has been spoken, and your kingdom is gone from you!'

"And in that hour my reason left me, and another heart was given to me, the heart of a beast instead of the heart of a man. I was driven out of my palace, and lived among the beasts, and ate grass as oxen eat it; and my body was wet with the dew of heaven, until my hair was grown like eagles' feathers, and my nails like birds' claws.

"And at the end of seven years my mind came back to me, and my reason returned. I blessed the king of heaven, and praised him

that lives forever. My kingdom was given to me once more, my princes and rulers came to me again, and I was again the king over all the lands.

"Now I, Nebuchadnezzar, praise and honor the king of heaven. His words are truth and his works are right; and those who walk in pride he is able to make humble."

This was the story of the seven years' madness of King Nebuchadnezzar, and of his reason and his power coming back to him again.

Story Sixty-two.

THE WRITING UPON THE WALL.

Daniel v: 1 to 31.

THE great kingdom or empire of Nebuchadnezzar was made up of many smaller kingdoms which he had conquered. As long as he lived his kingdom was strong; but as soon as he died it began to fall in pieces. His son became king in his place, but was soon slain: and one king followed another quickly for some years. The last king was named Nabonidus. He made his son, Belshazzar king with himself, and left Belshazzar to rule in the city of Babylon, while he was caring for the more distant parts of the kingdom.

But a new nation was rising to power. Far to the east were the kingdoms of Media and Persia. These two peoples had become one, and were at war with Babylon, under their great leader, Cyrus. While Belshazzar was ruling in the city of Babylon, Cyrus and his Persian soldiers were on the outside, around the walls, trying to take the city. These walls were so great and high that the Persian soldiers could not break through them.

But inside the city were many who were enemies of Belshazzar and were friendly to Cyrus. These people opened the gates of Babylon to Cyrus. At night he brought his army quietly into the city and surrounded the palace of King Belshazzar.

On that night King Belshazzar was holding in the palace a great feast in honor of his god. On the tables were the golden cups and vessels that Nebuchadnezzar had taken from the Temple of the Lord in Jerusalem; and around the table were the king, his many wives, and a thousand of his princes and nobles. They did not

BELSHAZZAR GIVES A GREAT FEAST IN HONOR OF HIS GOD.

know that their city was taken, and that their enemies were at the very doors of the palace.

While they were all drinking wine together suddenly a strange thing was seen. On the wall appeared a great hand writing letters and words that no one could read. Every eye was drawn to the spot, and all saw the fingers moving on the wall, and the letters written. The king was filled with fear. His face became pale and his knees shook. He called for the wise men of Babylon, who were with him in the palace, to tell what the writing meant. He said, "Whoever can read the words on the wall shall be dressed in a

purple robe, and shall have a chain of gold around his neck, and shall rank next to King Belshazzar as the third ruler in the kingdom."

But not one of the wise men could read it, for God had not given to them the power. At last the queen of Babylon said to Belshazzar, "O king, may you live forever! There is one man who can read this writing, a man in whom is the spirit of the holy gods, a man whom Nebuchadnezzar, your father, made master of all the wise men. His name is Daniel. Send for him, and he will tell you what these words are and what they mean."

THE FALL OF BABYLON.

Daniel was now an old man; and since the time when Nebuchadnezzar died he had been no longer in his high place as ruler and chief adviser of the king. They sent for Daniel, and he came. The king said to him, "Are you that Daniel who was brought many years ago by my father to this city? I have heard of you, that the spirit of the holy gods is upon you, and that you have wisdom and knowledge. If you can read this writing upon the wall, and tell me what it means, I will give you a purple robe, and a gold chain, and a place next to myself as the third ruler in the kingdom."

And Daniel answered the king, "You may keep your rewards yourself, and may give your gifts to whom you please, for I do not want them; but I will read to you the writing. O king, the Most High God gave to Nebuchadnezzar this kingdom, and great power,

and glory. But when Nebuchadnezzar became proud and boasted of his greatness, then the Lord took from him his crown and his throne, and let him live among the beasts of the field, until he knew that the most High God rules over the kingdoms of men. O Belshazzar, you knew all this, yet you have not been humble in heart. You have risen up against the Lord, and have taken the vessels of his house, and have drunk wine in them in honor of your own gods of wood and stone; but you have not praised the Lord God who has given to you your kingdom and your power. For this reason God has sent this hand to write these words upon the wall. This is the writing, MENE, MENE, TEKEL, UPHARSIN. And this is the meaning, Numbered, Numbered, Weighed, Divided.

"MENE; God has counted the years of your kingdom, and has brought it to to an end.

"TEKEL: You have been weighed in the balances, and have been found wanting.

"UPHARSIN: Your kingdom is divided, and taken from you, and given to the Medes and the Persians."

King Belshazzar could scarcely believe what he heard; but he commanded that the promised reward be given to Daniel. And almost while he was speaking his end came. The Persians and the Medes burst into his palace; they seized Belshazzar and killed him in the midst of his feast.

On that night the empire or great kingdom set up by Nebuchadnezzar came to an end. A new empire arose, greater than that of Babylon, called the Persian Empire. And in the place of Belshazzar, Cyrus, the commander of the Persians, made an old man named Darius king until the time when he was ready to take the kingdom for himself.

This empire of Persia was the third of the world-kingdoms of which we read in the Bible. The first was the Assyrian kingdom, having Nineveh for its capital. This was the kingdom that carried the Ten Tribes of Israel into captivity. The second was the Babylonian or Chaldean kingdom, which carried the Jews into captivity. And the third was the Persian kingdom, which lasted two hundred years, ruling all the lands named in the Bible.

Story Sixty-three.

DANIEL IN THE DEN OF LIONS.

Daniel vi: 1 to 28.

THE lands which had been the Babylonian or Chaldean empire now became the empire of Persia; and over these Darius was the king. King Darius gave to Daniel, who was now a very old man, a high place in honor and in power. Among all the rulers over the land Daniel stood first, for the king saw that he was wise, and able to rule. This made the other princes and rulers very jealous, and they tried to find something evil in Daniel, so that they could speak to the king against him.

These men knew that three times every day Daniel went to his room, and opened the window that was toward the city of Jerusalem, and looking toward Jerusalem made his prayer to God. Jerusalem was at that time in ruins, and the Temple was no longer standing; but Daniel prayed three times each day with his face toward the place where the house of God had once stood, although it was many hundreds of miles away.

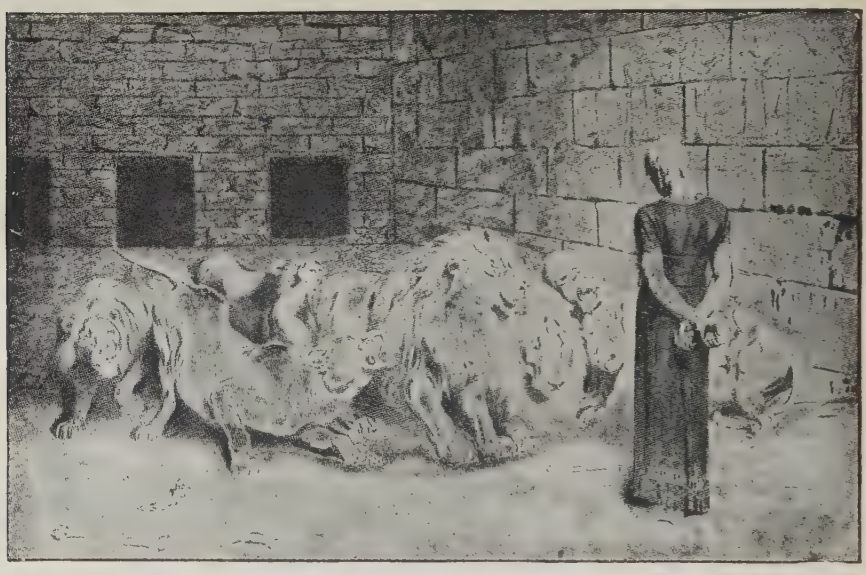
These nobles thought that in Daniel's prayers they could find a chance to do him harm, and perhaps cause him to be put to death. They came to King Darius, and said to him:

"All the rulers have agreed together to have a law made that for thirty days no one shall ask anything of any god or any man, except from you, O king; and that if any one shall pray to any god, or shall ask anything from any man during thirty days, except from you, O king, he shall be thrown into the den where the lions are kept. Now, O king, make the law, and sign the writing, so that it cannot be changed, for no law among the Medes and Persians can be altered."

The king was not a wise man, and being foolish and vain, he was pleased with this law which would set him even above the gods. So, without asking Daniel's advice, he signed the writing; and the

law was made, and the word was sent out through the kingdom that for thirty days no one should pray to any god, or ask a favor of any man.

Daniel knew that the law had been made, but every day he went to his room three times, and opened the window that looked toward Jerusalem, and offered his prayer to the Lord, just as he had prayed in other times. These rulers were watching near by, and they saw Daniel kneeling in prayer to God. Then they came to the king, and said, "O King Darius, have you not made a law that if



DANIEL IN THE DEN OF LIONS.

any one in thirty days offers a prayer, he shall be thrown into the den of lions?" "It is true," said the king. "The law has been made, and it must stand."

They said to the king, "There is one man who does not obey the law which you have made. It is that Daniel, one of the captive Jews. Every day Daniel prays to his God three times, just as he did before you signed the writing of the law."

Then the king was very sorry for what he had done, for he loved Daniel, and knew that no one could take his place in the kingdom. All day, until the sun went down, he tried in vain to find

some way to save Daniel's life; but when evening came these men again told him of the law that he had made, and said to him that it must be kept. Very unwillingly the king sent for Daniel, and gave an order that he should be thrown into the den of lions. He said to Daniel, "Perhaps your God, whom you serve so faithfully, will save you from the lions."

They led Daniel to the mouth of the pit where the lions were kept, and they threw him in; and over the mouth they placed a stone; and the king sealed it with his own seal and with the seals

DANIEL ANSWERS THE KING.

of his nobles, so that no one might take away the stone and let Daniel out of the den.

Then the king went again to his palace, but that night he was so sad that he could not eat, nor did he listen to music as he was used to listen. He could not sleep, for all through the night he was thinking of Daniel. Very early in the morning he rose up from his bed, and went in haste to the den of lions. He broke the seal, and took away the stone, and in a voice full of sorrow he called out, scarcely hoping to hear any answer except the roaring of the lions, "O Daniel, servant of the living God, has your God been able to keep you safe from the lions?"

And out of the darkness in the den came the voice of Daniel, saying, "O king, may you live forever! My God has sent his angel, and has shut the mouths of the lions. They have not hurt me, because my God saw that I had done no wrong. And I have done no wrong toward you, O king!"

Then the king was glad. He gave to his servants orders to take Daniel out of the den. Daniel was brought out safe and without harm, because he had trusted fully in the Lord God. Then, by the king's command, they seized those men who had spoken against Daniel, and with them their wives and their children, for the king was exceedingly angry with them. They were all thrown into the den, and the hungry lions leaped upon them, and tore them in pieces as soon as they fell upon the floor of the den.

It was very cruel and unjust to put to death with these men their wives and children, who had done no wrong, either to King Darius or to Daniel. But cruel and unjust as it was, such things were very common in all the lands of that part of the world. The lives of people were but little cared for, and children often suffered death for their parent's crime.

After this King Darius wrote to all the lands and the peoples in the many kingdoms under his rule, "May peace be given to you all abundantly! I make a law that everywhere among my kingdoms men fear and worship the Lord God of Daniel, for he is the living God, above all other gods, who only can save men."

And Daniel stood beside King Darius unto the end of his reign, and afterward while Cyrus the Persian was king over all the lands.

Daniel lived for a number of years after being saved from the lions. He had several wonderful dreams and visions, which showed him what would come to pass many years afterward, and even to the coming of Jesus Christ.

Story Sixty-four.

THE BEAUTIFUL QUEEN OF PERSIA.

Esther i : 1, to x : 3.

WHEN Darius, the great king, died, his son Xerxes, who is called in the Bible Ahasuerus, took his place upon the throne of Persia. Ahasuerus was not, like his father Darius, a wise man. He was hasty in his temper and did many foolish acts.

At that time the palace where the king of Persia lived was no longer at Babylon, but at a city named Shushan, among the mountains of a region called Elam. King Ahasuerus held at Shushan a great feast with his nobles. When the king and his company were all drunken with wine, he sent for his queen, Vashti, that he might let all the nobles see how beautiful she was. Among the Persians it was held to be very wrong for a woman ever to allow her face to be seen by any man except her husband. Queen Vashti refused to come to the feast that these drunken men might stare at her. This made the king very angry. He said that because Vashti would not obey him, she should not be queen any longer, and he put her away from him and from his house.

After this King Ahasuerus thought to choose another woman to be his queen instead of Vashti. He sent commands throughout all the kingdom that in every land and province they should find the most beautiful young women and bring them to the royal city of Shushan. There the king would see them all, and among them he would choose the one that pleased him best, and would take her as his queen. So from every land in the great empire of Persia the loveliest young women were brought to Shushan, and there they were left in the care of Hegai, the chief of the king's palace.

At that time many Jews were living in the cities of Persia, for we have seen that only a small part of the Jews went back to the land of Israel when King Cyrus allowed them to return. There was a Jew living in Shushan, named Mordecai. He belonged to

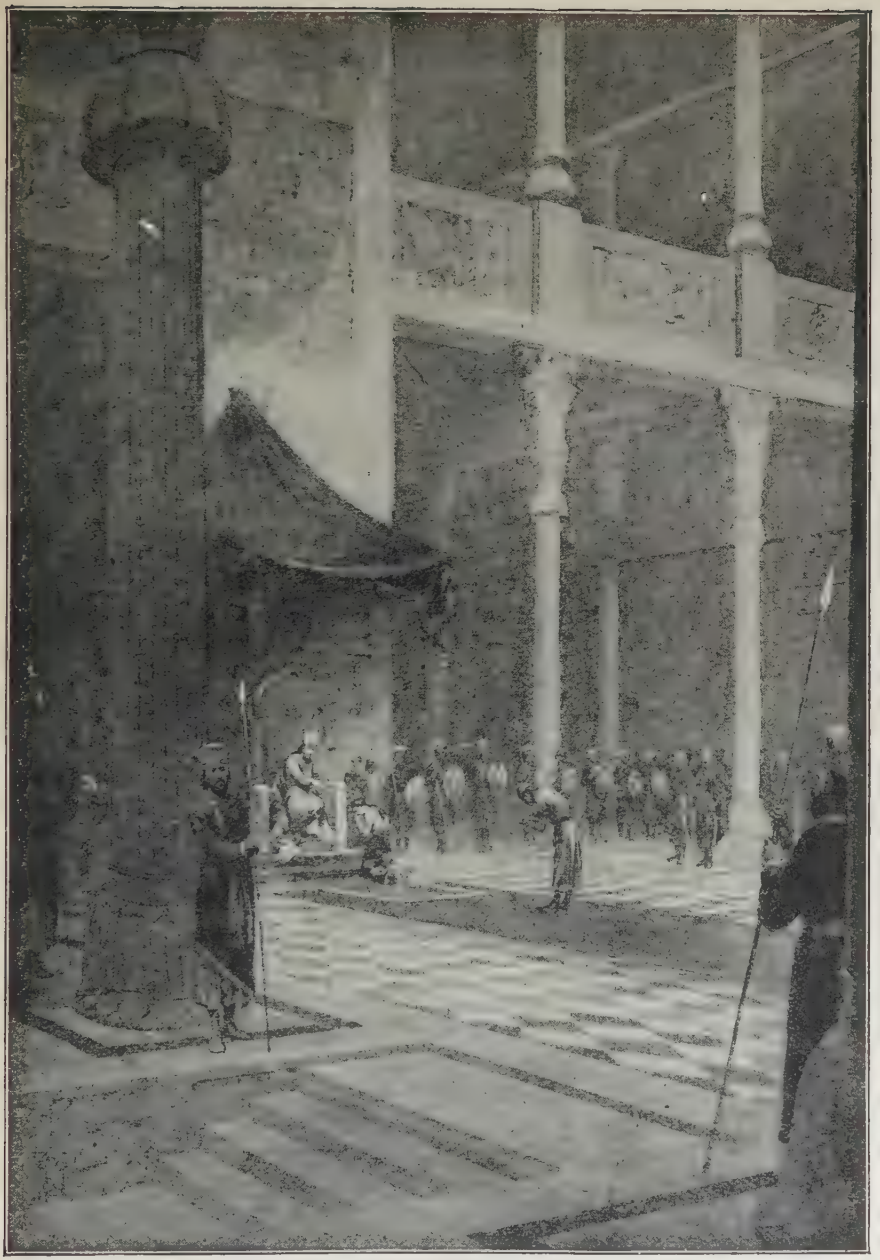
the tribe of Benjamin, and came from the same family and line with Saul, the first of the kings of Israel. At the house of Mordecai lived his cousin, a young girl named Hadassah, or Esther, a name which means "Star." Her father and mother had died, and she had been left alone; so Mordecai took her to his own house, and brought her up as his own daughter. Esther was very beautiful, and was as lovely in her heart as she was in her face. Among the other beautiful young women she was taken to the palace as one of those who were to be brought before the king.

When King Ahasuerus saw Esther, the Jewish girl, he loved her, and chose her out of all the young women to be his queen, and set upon her head the royal crown of Persia. Esther was taken into the king's palace; rooms and servants were given to her, and she lived in the state of a queen. When the king wished to see her he sent for her, and she came to his room. No one could go to the king or could see him unless sent for. And if any one, man or woman, came before the king without being called, that person was seized by the guards, and was led away to death, unless the king held out toward him his golden scepter, the rod which he held.

In the palace Mordecai could no longer meet his cousin Esther, for no man except the king could enter the rooms set apart for the women. But Esther from her window could see Mordecai as he walked by, and by her servants she could send word to him, and in the same way could hear word from him. Mordecai loved the lovely young queen who was to him as a daughter, and every day sat at the gate of the palace to hear from her.

While Mordecai was sitting by the gate he saw two men who were keepers of the gate often whispering together. He watched them closely, and found that they had made a plan to kill King Ahasuerus. He sent word of this to Queen Esther, and Esther told the king of it. The men were taken, and, as Mordecai's word was found to be true, they were both slain by being hanged on a tree. And an account or story of all their plan, of how they were found out by Mordecai the Jew, and how they were punished by death, was written in the book of records of the kingdom.

After this a man named Haman arose to great power in the kingdom. The king gave him a seat above all the other princes, and asked his advice in all matters, and allowed Haman to do whatever he pleased. Of course everybody in the palace showed great



QUEEN ESTHER COMING TO THE KING

respect to Haman, the man who stood next to the king. When he came near, all the men in the palace and in the city bowed down before him, and many fell on their faces, even in the very dust. But Mordecai was a worshipper of God, and he would not fall upon his face before any man. Haman noticed that there was one man who did not bow down, as did the others around him. He said to his servants, "Who is that man sitting by the gate, who does not bow down when I pass by?"

They answered Haman, "That is Mordecai the Jew."

But they did not tell Haman, for they did not know, that Mordecai was the cousin of Queen Esther, and that the queen of Persia herself was a Jewess.

When Haman found that Mordecai was a Jew he became very angry, not only at Mordecai, but at all his people. He hated the Jews, and he resolved to have revenge on Mordecai, and on his account to make all Mordecai's people suffer. Haman went in to the king, and said to him, "O King Ahasuerus, there is a certain people scattered abroad through your kingdom and apart from all other peoples. Their laws are different from those of every other nation, and they do not keep the king's laws. It is not well to allow such a people to live. If it is pleasing to the king, let a law be made that this strange people be destroyed. I will myself pay all the cost of putting them to death, and will place the money in the king's treasury."

The king, living in his palace and never going out among his people, knew nothing of the Jews, and believed Haman's words. He took from his hand the ring on which was the royal seal, and gave it to Haman, saying:

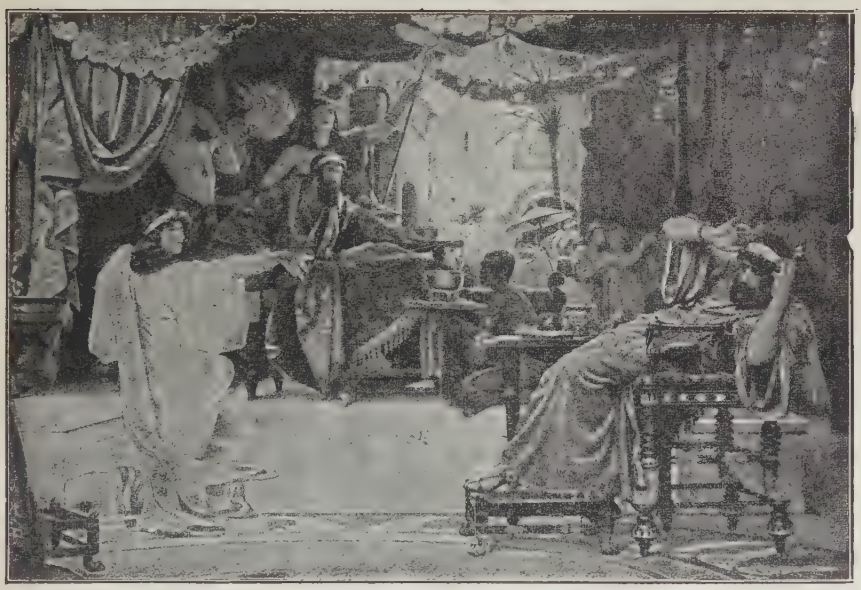
"Do as you please; write whatever law you wish, and stamp it with the king's seal. The money is yours, and I give this strange people to you. You can do with them as you please."

Then, by Haman's command, a law was written, and sealed with the king's seal, that on a certain day, which was the thirteenth day of the twelfth month, all the Jews in every part of Persia might be slain. Any one who chose to kill them might do so; and those who kill them might take for their own all their money, the gold, and silver, and garments which they might find in the houses of the Jews.

The copies of this law were sent to every city of the empire of

Persia, to be read everywhere, so that all might know that the Jews were to be destroyed. Everybody who heard of it was filled with wonder, for no one knew of any evil against the king that the Jews had done to deserve death. They could not understand why the law had been made; but everywhere the enemies of the Jews made ready to destroy them, that they might have the Jews' riches; for in those times, even as now, there was great wealth among the Jews.

The news of this terrible law came to Mordecai, as it came to all



ESTHER POINTS TO HAMAN AS HER ENEMY.

the Jews in Shushan. Mordecai tore his clothes, as was the manner of those in deep grief; he put on garments of sackcloth; he covered his head with ashes, and he went forth in front of the palace, crying a loud and bitter cry. Queen Esther saw him and heard his voice. She sent one of her servants, named Hatach, to Mordecai, to find why he was in such deep trouble. Hatach came to Mordecai, and Mordecai told him of the law for killing the Jews on a certain day, the thirteenth day of the twelfth month, and gave him a copy of it to show to Queen Esther; and he told Hatach to ask the queen, in his name, to go in to King Ahasuerus and beg him to spare the lives

of her people. Queen Esther heard Hatach's words, and sent this message to Mordecai:

"It is the rule of the palace that if any man or woman shall go in to the king in his own room, without being sent for by the king, he shall be slain unless the king holds out to him the golden scepter. But I have not been called to meet the king for thirty days."

When Mordecai heard this message he sent word again by Hatach to Queen Esther:

"Do not think that in the king's palace you are safe, and shall escape the fate of your people. If you keep still, and do nothing to save your people, God will surely save them in some other way; and you and your father's family shall be destroyed. Who can tell whether God has not raised you up and given you your royal place for such a time as this?"

Then Esther sent this answer to Mordecai, "Go, and bring together all the Jews in Shushan, and let them all pray for me, eating and drinking nothing, for three days. I and my maids in the palace will pray and fast also at the same time. And then I will go in to the king, even though it is against the law; and if it be God's will that I should die in trying to save my people, then I will die."

When Mordecai heard these words he was glad, for he felt sure that God would save his people through Queen Esther. For three days all the Jews in Shushan met together, praying; and in the palace Esther and her servants were praying at the same time.

The third day came, and Esther dressed herself in all her robes as queen. She went out of her own rooms, and across the open court, and entered the door in front of the throne where the king was sitting. The king saw her standing before him, in all her beauty, and his heart was touched with love for her. He held out toward her the golden rod or scepter that was in his hand. Esther came near, and touched the top of the scepter. The king said to her:

"What do you wish, Queen Esther? It shall be given to you, even to the half of my kingdom."

But Esther did not at once ask for all that was in her heart. She was very wise, and she said, "If it pleases the king, I have come to ask that the king and Haman, the prince, shall come this day to a dinner that I have made ready for them."

The king said, "Send word to Haman that he haste, and come to dine with the king and queen."

MORDECAI DOES NOT KNEEL BEFORE HAMAN.

So that day King Ahasuerus and Haman sat at the table with the queen. She was covered with a veil, for even Haman was not allowed to look upon her face. While they were sitting together, the king said, "Queen Esther, is there anything that you wish? It shall be given to you, whatever it is, even to half of the kingdom."

"My wish," answered the queen, "is that the king and Haman shall come again to a dinner with me to-morrow."

Haman walked out of the palace that day happy at the honor that had come to him, but when he saw Mordecai sitting by the gate, and not rising up to bow before him, all his gladness passed away, and he was angry in his heart. When he came to his own house he told his wife Zeresh, and his friends, how the king and the queen had honored him, and then he said, "But all this is as nothing to me when I see that man, Mordecai the Jew, sitting at the king's gate."

But his wife said to him, "That is nothing. Before you go to the feast to-morrow, have a gallows made, and then ask the king to command that Mordecai be hanged upon it. The king will do whatever you wish, and then, when you have sent Mordecai to death, you can be happy at your feast with the king and the queen."

This was very pleasing to Haman; and on that very day he caused the gallows to be set up, ready for hanging Mordecai on the next day.

It so happened that on that night the king could not sleep. He told them to read in the book of records of the kingdom, hoping that the reading might put him to sleep. They read in the book how Mordecai had told of the two men who had sought to murder the king. The king stopped the reading, and said, "What reward has been given to Mordecai for saving the life of the king from these men?"

"O king," they answered, "nothing has been done for Mordecai."

Then said the king, "Is any one of the princes standing outside in the court?"

"Yes, O king," was answered; "the noble Haman is in the court."

Haman had come in at that very moment to ask the king that Mordecai might be put to death. The king sent word to Haman

to come in, and as soon as he entered said to him, "What shall be done to any man whom the king wishes especially to honor?"

Now Haman thought within himself, "There is no man whom the king will wish to honor more than myself." Then he said, "The man whom the king wishes especially to honor, let him be dressed in the garments of the king, and let him sit on the horse that the king rides upon, and let the royal crown be set upon his head; let him ride through the main street of the city, and let one of the

HAMAN BEGS FOR HIS LIFE FROM ESTHER.

nobles call out before him, 'This is the man whom the king delights to honor.'"

Then the king said to Haman, "Make haste, and do all this that you have said to Mordecai the Jew, who sits in the king's gate. See that nothing is left out of what you have spoken."

Haman was astonished, and was cut to the heart, but he did not dare to speak as he felt. He obeyed the king's command, sent for the king's horse, his robes, and his crown; dressed Mordecai like a king, mounted him on the horse, and went before him through the street of Shushan, calling aloud, "This is the man whom the king

delights to honor!" And after that Haman hid his anger and his sorrow of heart, and sat down to the feast in the queen's palace. He had not said a word to the king of having Mordecai hanged upon the gallows which he had set up the day before.

King Ahasuerus knew very well that his queen had still some favor to ask; and at the feast he said to her, "What do you wish, Queen Esther? Tell me, and I will give it to you, even though it be half of my kingdom."

Then Esther saw that her time had come. She said to the king:

"If I have found favor in your sight, O king, and if it please you, let my life be given me, and the lives of my people. For we have been sold, I and all my people, to be destroyed, to be slain, and to perish. If only we had been sold as slaves, I would have said nothing; but we are to be slain, in order to please our enemy."

Then said the king, "Who is the man, and where is he, that has dared to do this thing?"

"The enemy," said Queen Esther, "is this wicked Haman!"

As the king heard this he was so angry that he rose up from the table, and walked out into the garden. In a moment he came back and saw Haman fallen down upon his face, begging the queen to spare his life. The king looked at him in anger, and the servants at once covered Haman's face, as of one doomed to death. One of the officers standing near said, "There stands the gallows, seventy-five feet high, which Haman set up yesterday for Mordecai to be hanged upon it."

"Hang Haman himself on it," commanded the king. So Haman died upon the very gallows that he had made for Mordecai.

And on that day the king gave Haman's place to Mordecai, and set him over the princes. He gave to Mordecai his own ring, with its seal. And all the family of Haman, his sons, were put to death for their father's evil-doing, according to the cruel usage of those times.

Stories From
The New Testament

Story One.

THE ANGEL BY THE ALTAR.

Luke i: 1 to 80.

AT the time when the story of the New Testament began, the land of Israel, called also the land of Judea, was ruled by a king named Herod. He was the first of several Herods, who at different times ruled either the whole of the land, or parts of it. But Herod was not the highest ruler. Many years before this time, the Romans, who came from the city of Rome in Italy, had won all the lands around the Great Sea, the sea which we call the Mediterranean; and above King Herod of Judea was the great king at Rome, who was called "Emperor," ruling over all the lands, and over the land of Judea among them. So Herod, though king of Judea, obeyed his over-lord, the emperor at Rome. At the time when this story began, the emperor at Rome was named Augustus Cæsar.

At this time the land where the Jews lived was full of people. Jerusalem was its largest city, and in Jerusalem was standing the Temple of the Lord, which King Herod had begun to build anew, taking the place of the old Temple built in the time of Zerubbabel, which had long needed repair. There were also many other large cities besides Jerusalem. In the south was Hebron, among the mountians; on the shore of the Great Sea were Gaza, and Joppa, and Caesarea. In the middle of the land were Shechem and Samaria; and in the north were Nazareth and Cana; down by the shore of the Sea of Galilee were Tiberias, and Capernaum, and Bethsaida. Far up in the north, at the foot of snowy Mount Hebron, was another Caesarea; but so that it might not be confused with Caesarea upon the sea-coast, this city was called Caesarea-

philippi, or Philip's Caesarea," from the name of one of Herod's sons.

One day, an old priest named Zacharias was leading the service of worship in the Temple. He was standing in front of the golden altar of incense, in the Holy Place, and was holding in his hand a censer or cup full of burning coals and incense; while all the people were worshipping in the court of the Temple, outside the court of the priests, where the great altar of burnt-offering stood.

Suddenly Zacharias saw an angel from the Lord, standing on the right side of the altar of incense. He felt a great fear when he saw this strange being, with shining face; but the angel said to him:

"Do not be afraid, Zacharias; for I have come from the Lord to bring you good news. Your wife Elizabeth shall have a son, and you shall name him John. You shall be made glad, for your son John shall bring joy and gladness to many. He shall be great in the sight of the Lord; and he shall never taste wine nor strong drink as long as he lives; but he shall be filled with God's Holy Spirit. He shall lead many of the people of Israel to the Lord, for he shall go before the Lord in the power of Elijah the prophet, as was promised by Malachi, the last of the old prophets. He shall turn the hearts of the fathers to the children, and those who are disobeying the Lord to do his will."

As Zacharias heard these words, he was filled with wonder, and could hardly believe them true. He was now an old man, and his wife Elizabeth was also old; so that they could not expect to have a child. He said to the angel:

"How shall I know that your words are true, for I am an old man, and my wife is old?"

"I am Gabriel, that stand in the presence of God," said the angel, "and I was sent from the Lord to speak to you, and to bring you this good news. But because you did not believe my words, you shall become dumb, and shall not be able to speak until this which I have said comes to pass."

All this time, the people outside, in the court, were wondering why the priest stayed so long in the Temple. When at last he came out, they found that he could not speak a word; but he made signs to them, to tell them that he had seen a vision in the Temple.

After the days of his service were over, Zacharias went to his

own home, which was near Hebron, a city of the priests, among the mountains in the south of Judea. When his wife Elizabeth found that God was soon to give her a child, she was very happy, and

ELIZABETH GREETS MARY.

praised the Lord. About six months after Zacharias saw the vision in the Temple, the same angel Gabriel was sent from the Lord to a city in the part of the land called Galilee, which was in the north. The city to which the angel was sent was Nazareth. There the

angel found a young girl named Mary, who was a cousin to Elizabeth. Mary was soon to be married to a good man who had sprung from the line of King David, though he was not himself a king, or a rich man. He was a carpenter or wood-worker, living in Nazareth, and his name was Joseph. The angel came into the room where Mary was, and said to her:

"Hail, woman favored by the Lord; the Lord is with you!"

Mary was surprised at the angel's words, and wondered what they could mean. Then the angel spoke again, and said:

"Do not be afraid, Mary. The Lord has given to you his favor, and has chosen you to be the mother of a son whose name shall be Jesus, which means "salvation," because he shall save his people from their sins. He shall be great; and shall be called the Son of God; and the Lord shall give to him the throne of his father David. He shall be a king; and shall reign over the people of God forever, and of his kingdom there shall be no end."

But Mary could not see how all this was to come to pass. And the angel said to her:

"The Holy Spirit shall come upon you, and the power of the Most High God shall be over you; and the holy child which you shall have shall be called the Son of God."

Then the angel told Mary that her cousin Elizabeth was soon to have a child, through the power of the Lord. And when Mary heard all this she said, "I am the servant of the Lord, to do his will. Let it be to me as you have said."

When the angel had given his message and had gone away, Mary rose up in haste, and made a journey to the home of Zacharias and Elizabeth, eighty miles away in the south country. When Elizabeth saw Mary, she was filled with the Spirit of the Lord, and said, "Blessed are you among women, and blessed among men shall be your son! And why is it that the mother of my Lord comes to visit me? Blessed is the woman who believed that the promise of the Lord to her shall be made true!"

Then Mary was filled with the Spirit of the Lord, and broke out into a song of praise. She stayed with Elizabeth for nearly three months, and then went again to her own home at Nazareth.

As the angel had said, to the aged woman Elizabeth was given a son. They were going to name him Zacharias, after his father. But his mother said, "No, his name shall be John."

"Why," they said, "none of your family have ever been named John."

They asked his father Zacharias, by signs, what name he wished to be given to the child. He asked for something to write upon; and when they brought it, he wrote, "His name is John."

Then all at once the power to hear and to speak came back to

THE WELL OF THE VIRGIN MARY, AT NAZARETH.

Zacharias. He spoke, praising and blessing God; and he sang a song of thanks to God, in which he said:

"You, O child, shall be called a prophet of the Most High; to go before the Lord, and to make ready his ways."

When John was growing up, they sent him out into the desert on the south of the land, and there he stayed until the time come for him to preach to the people, for this child became the great prophet John the Baptist.

Story Two.

THE MANGER OF BETHLEHEM.

Matthew i : 18 to 25; Luke ii : 1 to 39.

SOON after the time when John the Baptist was born, Joseph, the carpenter of Nazareth, the husband of Mary, had a dream. In his dream he saw an angel from the Lord standing beside him. The angel said to him:

"Joseph, I have come to tell you, that Mary, the young woman whom you are to marry, will have a son, sent by the Lord God You shall call his name Jesus, which means 'salvation,' because he shall save his people from their sins."

Joseph knew from this that this coming child was to be the King of Israel, of whom the prophets of the Old Testament had spoken so many times.

Soon after Joseph and Mary were married in Nazareth, a command went forth from the emperor, Augustus Cæsar, through all the lands of the Roman empire, for all the people to go to the cities and towns from which their families had come, and there to have their names written down upon a list, for the emperor wished a list to be made of all the people under his rule. As both Joseph and Mary had come from the family of David the king, they went together from Nazareth to Bethlehem, there to have their names written upon the list. For you remember that Bethlehem in Judea, six miles south of Jerusalem, was the place where David was born, and where his father's family had lived for many years.

It was a long journey from Nazareth to Bethlehem; down the mountains to the river Jordan, then following the Jordan almost to its end, and then climbing the mountains of Judah to the town of Bethlehem. When Joseph and Mary came to Bethlehem they found the city full of people who, like themselves, had come to have their names enrolled or written upon the list. The inn or hotel was

full, and there was no room for them; for no one but themselves knew that this young woman was soon to be the mother of the Lord of all the earth. The best that they could do was to go to a stable, where the cattle were kept. There the little baby was born, and was laid in a manger, where the cattle were fed.

On that night some shepherds were tending their sheep in a field near Bethlehem. Suddenly a great light shone upon them, and they saw an angel of the Lord standing before them. They were

JESUS IN THE MANGER, WITH ANGELS LOOKING ON.

filled with fear, as they saw how glorious the angel was. But the angel said to them:

"Be not afraid; for behold I bring you news of great joy which shall be to all the people; for there is born to you this day in Bethlehem, the city of David, a Saviour who is Christ the Lord, the anointed king. You may see him there; and may know him by this sign: He is a new-born baby, lying in a manger at the inn."

And then they saw that the air around and the sky above them were filled with angels praising God and singing:

"Glory to God in the highest. And on earth peace among men in whom God is well pleased."

While they looked with wonder, and listened the angels went out of sight as suddenly as they had come. Then the shepherds said, one to another:

"Let us go at once to Bethlehem, and see this wonderful thing that has come to pass, and which the Lord has made known to us."

Then as quickly as they could go to Bethlehem, they went, and found Joseph, the carpenter of Nazareth, and his young wife Mary, and the little baby lying in the manger. They told Mary and Joseph and others also, how they had seen the angels, and what they had heard about this baby. All who heard their story wondered at it; but Mary, the mother of the child, said nothing. She thought over all these things, and silently kept them in her heart. After their visit, the shepherds went back to their flocks, praising God for the good news that he had sent to them.

When the little one was eight days old they gave him a name; and the name given was "Jesus," a word which means "salvation;" as the angel had told both Mary and Joseph that he should be named. So the very name of this child told what he should do for men; for he was to bring salvation to the world.

It was the law among the Jews that after the first child was born in a family, he should be brought to the Temple; and there an offering should be made for him to the Lord, to show that this child was the Lord's. A rich man would offer a lamb, but a poor man might give a pair of young pigeons, for the sacrifice. On the day when Jesus was forty days old, Joseph and Mary brought him to the Temple; and as Joseph the carpenter was not a rich man, they gave for the child as an offering a pair of young pigeons.

At that time there was living in Jerusalem a man of God named Simeon. The Lord had spoken to Simeon, and had said to him that he should not die until the Anointed King should come, whom they called "the Christ," for the word Christ means "anointed." On a certain day the Spirit of the Lord told Simeon to go to the Temple. He went, and was there when Joseph and Mary brought the little child Jesus. The Spirit of the Lord said to Simeon:

"This little one is the promised Christ."

Then Simeon took the baby in his arms and praised the Lord, and said:

"Now, O Lord, thou mayest let thy servant depart,
According to thy word, in peace.
For my eyes have seen thy salvation,
Which thou hast given before all the peoples
A light to give light to the nations,
And the glory of thy people Israel."

When Joseph and Mary heard this, they wondered greatly. Simeon gave to them a blessing in

THE BABY JESUS BROUGHT TO THE TEMPLE

the name of the Lord; and he said to Mary, "This little one shall cause many in Israel to fall, and to rise again. Many shall speak against him; and sorrow like a sword shall pierce your heart also."

You know how this came to pass afterward, when Mary saw her son dying on the cross.

While Simeon was speaking, a very old woman came in. Her

name was Anna, and God spoke to her as to a prophet. She stayed almost all the time in the Temple, worshipping God day and night. She, too, saw, through the Spirit of the Lord, that this little child was Christ the Lord, and gave thanks to God for his grace.

Thus early in the life of Jesus God showed to a few that this little child should become the Saviour of his people and of the world

Story Three.

THE STAR AND THE WISE MEN.

Matthew ii : 1 to 23.

FOR some time after Jesus was born, Joseph and Mary stayed with him in Bethlehem. The little baby was not kept long in the stable, sleeping in the manger; for after a few days they found room in a house; and there another visit was made to Jesus by strange men from a land far away.

In a country east of Judea, and many miles distant, were living some very wise men, who studied the stars. One night they saw a strange star shining in the sky; and in some way they learned that the coming of this star meant that a king was soon to be born in the land of Judea. These men felt a call of God to go to Judea, far to the west of their own home, and there to see this new-born king. They took a long journey, with camels and horses, and at last they came to the land of Judea, just at the time when Jesus was born at Bethlehem. As soon as they were in Judea they supposed that every one would know all about the king; and they said:

"Where is he that is born the King of the Jews? In the east we have seen his star; and we have come to worship him."

But no one of whom they asked had ever seen this king or had

heard of him. The news of their coming was sent to Herod, the king, who was now a very old man. He ruled the land of Judea, as you know, under the emperor at Rome, Augustus Cæsar. (See Story One of this Part.) Herod was a very wicked man, and when he heard of some one born to be a king he feared that he might lose his own kingdom. He made up his mind to kill this new king, and thus to keep his own power. He sent for the priests and scribes, the men who studied and taught the books of the Old Testament, and asked them about this Christ for whom all the people were looking. He said, "Can you tell me where Christ, the King of Israel, is to be born?" They looked at the books of the prophets, and then they said, "He is to be born in Bethlehem of Judea; for thus it is written by the prophet, 'And thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come forth one who shall rule my people Israel.' "

STRANGE MEN FROM FAR AWAY COME TO SEE THE NEWLY-BORN KING

Then Herod sent for the wise men from the east, and met them alone, and found from them at what time the star was first seen. Then he said to them:

"Go to Bethlehem, and there search carefully for the little child; and when you have found him bring me word again, so that I also may come and worship him."

Then the wise men went on their way toward Bethlehem, and suddenly they saw the star again shining upon the road before them. At this they were glad, and followed the star until it led them to the very house where the little child was. They came in, and there they saw the little one, with Mary, its mother. They knew at once that this was the King, and they fell down on their faces and worshipped him as the Lord. Then they brought out gifts of gold and precious perfumes, frankincense and myrrh, which were used in offering sacrifices, and they gave them as presents to the royal child.

That night God sent a dream to the wise men, telling them not to go back to Herod, but to go home at once to their own land by another way. They obeyed the Lord, and found another road to their own country without passing through Jerusalem, where Herod was living. So Herod could not learn from these men who the child was that was born to be a king.

And very soon after these wise men had gone away the Lord sent another dream to Joseph, the husband of Mary. He saw an angel, who spoke to him, saying:

"Rise up quickly; take the little child and his mother, and go down to the land of Egypt; for Herod will try to find the little child, to kill him."

Then, at once, Joseph rose up in the night, without waiting even for the morning. He took his wife and her baby, and quietly and quickly went with them down to Egypt, which was on the southwest of Judea. There they all stayed in safety as long as the wicked King Herod lived, which was not many months.

King Herod waited for the wise men to come back to him from their visit to Bethlehem; but he soon found that they had gone to their home without bringing to him any word. Then Herod was very angry. He sent out his soldiers to Bethlehem. They came, and by the cruel king's command they seized all the little children in Bethlehem who were three years old, or younger, and killed them all. What a cry went up to God from the mothers of Bethlehem

THE ANGEL APPEARING UNTO THE SHEPHERDS.

as their children were torn from their arms and slain! But all this time the child Jesus, whom they were seeking, was safe with his mother in the land of Egypt.

Soon after this King Herod died, a very old man, cruel to the last. Then the angel of the Lord came again and spoke to Joseph in a dream, saying:

"You may now take the young child back to his own land, for the king who sought to kill him is dead."

THE FLIGHT INTO EGYPT

Then Joseph took his wife and the little child Jesus, and started to go again to the land of Judea. Perhaps it was his thought to go again to Bethlehem, the city of David, and there bring up the child. But he heard that in that part of the land Archelaus was now ruling, who was a son of Herod, and as wicked and cruel as his father. He feared to go under his rule, and instead took his wife and the child to Nazareth, which had been his own home and that of Mary his wife, before the child was born. Nazareth was in the

part of the land called Galilee, which at that time was ruled by another son of King Herod, a king named Herod Antipas. He was not a good man, but was not so cruel nor bloody as his wicked father had been.

So again Joseph, the carpenter, and Mary his wife, were living in Nazareth. And there they stayed for many years while Jesus was growing up. Jesus was not the only child in their house, for other sons and daughters were given to them.

Story Four.

THE BOY IN HIS FATHER'S HOUSE.

Luke ii: 40 to 52.

JESUS was brought to Nazareth when he was a little child, not more than three years old; there he grew up as a boy and a young man; and there he lived until he was thirty years of age. We should like to know many things about his boyhood, but the Bible tells us very little. As Joseph was a workingman, it is likely that he lived in a house with only one room, with no floor except the earth, no window except a hole in the wall, no pictures upon the walls, and neither bedstead, nor chair, nor looking-glass. They sat upon the floor, or upon cushions; they slept upon rolls of matting; and their meals were taken from a low table, not much larger than a stool.

Jesus may have learned to read at the village school, which was generally held in the house used for worship, called the "synagogue." The lessons were from rolls on which were written parts of the Old Testament; but Jesus never had a Bible of his own. From the time when he was a child he went with Joseph to the worship in

JESUS IN THE TEMPLE WITH THE LEARNED RABBIS.

the synagogue twice every week. There they sat on the floor, and heard the Old Testament read and explained; while Mary and the younger sisters of Jesus listened from a gallery behind a lattice-screen. The Jewish boys of that time were taught to know almost the whole of the Old Testament by heart.

It was the custom for the Jews from all parts of the land to go up to Jerusalem to worship at least once every year at the feast of the Passover, which was held in the spring. Some families also stayed to the feast of Pentecost, which was fifty days after Passover; and some went again in the fall to the feast of Tabernacles, when for a week all the families slept out of doors under roofs made of green twigs and bushes. (See Stories Twenty-three and Twenty-eight in Part First.) When Jesus was a boy twelve years old he was taken up to the feast of the Passover, and then for the first time he saw the holy city Jerusalem and the Temple of the Lord on Mount Moriah. Young as he was, his soul was stirred as he walked among the courts of the Temple, and saw the altar with its smoking sacrifice, the priests in their white robes, and the Levites with their silver trumpets. Though a boy, Jesus began to feel that he was the son of God, and that this was his Father's house.

NAZARETH.

His heart was so filled with the worship of the Temple, with the words of the scribes or teachers whom he heard in the courts, and with his own thoughts, that when it was time to go home to Nazareth he stayed behind, held fast by his love for the house of the Lord. The company of people who were travelling together was large, and at first he was not missed. But when night came and the boy Jesus

SIMEON BLESSING JESUS IN THE TEMPLE

THE FLIGHT INTO EGYPT.

could not be found, his mother was alarmed. The next day Joseph and Mary left their company and hastened back to Jerusalem. They did not at first think to go to the Temple. They sought him among their friends and kindred who were living in the city, but could not find him.

On the third day they went up to the Temple with heavy hearts, still looking for their boy. And there they found him, sitting in a company of the teachers of the law, listening to their words and

JESUS AS A BOY AT THE HOUSE OF HIS FATHER AND MOTHER.

asking them questions. Everybody who stood near was surprised to find how deep was the knowledge of this boy in the word of the Lord.

His mother spoke to him a little sharply, for she felt that her son had not been thoughtful of his duty. She said:

"Child, why have you treated us in this way? Do you not know that your father and I have been looking for you with troubled hearts?"

"Why did you seek for me?" said Jesus. "Did you not know that I must be in my Father's house?"

They did not understand these words, but Mary thought often about them afterward, for she felt that her son was no common child and that his words had a deep meaning. Though Jesus was wise beyond his years, he obeyed Joseph and his mother in all things. He went with them to Nazareth, and lived contented with the plain life of their country home.

As the years went on Jesus grew from a boy to a young man He grew, too, in knowledge, and in wisdom, and in the favor of God. He won the love of all who knew him, for there was something in his nature that drew all hearts, both young and old.

Jesus learned the trade of a carpenter or worker in wood with Joseph; and when Joseph died, while Jesus was still a young man, Jesus, as the oldest son, took up the care of his mother and his younger brothers and sisters. And so in the work of the carpenter's shop and the quiet life of a country village, and the worship of the synagogue, the years passed until Jesus was thirty years of age.

Story Five

THE PROPHET IN THE WILDERNESS.

Matthew iii : 1 to 17; Mark i : 1 to 11; Luke iii : 1 to 22.

WE come now to a time when Jesus, the son of Mary, was a young man about thirty years of age. John, the son of the old priest Zacharias, was six months older, but these two young men had never met, for one was in the north at Nazareth, and the other was living in the desert on the south of Judea.

Suddenly the news went through all the land of Israel that a prophet had risen up and was giving to the people the word of the Lord. It was more than four hundred years since God had sent a

prophet to his people; and when it was known that again a man was speaking what God had told him, and not what he had learned by studying the old writings, a thrill went through the hearts of all the people. From all parts of the land, out of cities and villages, people poured forth to the wild region beside the river Jordan, where the new prophet was preaching the word of the Lord.

This prophet was John, the son of Zacharias. He lived in the wilderness, where he was alone with God and listened to God's voice. Then he spoke to the people the words that God had given to him. In his looks and dress John was not like other men. His garment was made of rough cloth woven from camel's hair; around his waist was a girdle of skin; and the food which he ate was dried locusts and the wild honey from the trees. And this was his message, "Turn from sin to doing right, for the kingdom of heaven is at hand, and the King is soon to come." The people came to hear his words, and when they asked him, "What shall we do?" John said to them, "He that has two coats, let him give to him that has none; and he that has food, more than he needs, let him give to him that is hungry."

JOHN THE BAPTIST IN THE WILDERNESS.

The men who gathered the taxes, and were called publicans, asked of John, "Master, what shall we do?" And John answered them, "Do not cheat the people, nor rob them, nor take more money than the law tells you to take from them."

And when the soldiers came to him, he said to them, "Do not harm any one, nor bring false charges against any; and be content with the wages that are paid to you."

There came to John some people who were called Pharisees These men made a great show of being good, and of worshipping

often, and of keeping the law of Moses. But in their hearts they were evil, and their goodness was not real. John said to these men when he saw them, "O ye brood of vipers! Who has told you to escape from the wrath of God that is soon to come? Turn from your sins to God, and do right. And do not say to yourselves, 'Abraham is our father,' for God is able out of these stones to raise up children to Abraham."

When men who heard the words of John wished to give themselves up to serve God and to do his will, John baptized them in the river Jordan, as a sign that their sins were washed away. And because of this he was called "John the Baptist." Some of the people began to ask, "Is not this man the Christ whom God promised long ago to send to rule over the people?"

John heard this, and he said, "I baptize you with water, but there is one coming after me who is greater than I. He shall baptize you with the Holy Spirit and with fire. He is so high above me that I am not worthy even to stoop down and untie the strings of his shoes. This mighty one who is coming shall sift out the wheat from the chaff among the people. The wheat he will gather into his garner, but the chaff he will burn up with fire that no man can put out."

Nearly all the people in the land came to hear John in the wilderness, and were baptized by him. Among the last who came was Jesus, the young carpenter from Nazareth. When John saw Jesus something within told John that here was one greater and holier than himself. He said to Jesus, "I have need to be baptized by thee, and comest thou to me?"

Jesus answered him, "Let it be so now, for it is fitting that I should do all things that are right."

Then John baptized Jesus, as he had baptized others. And as Jesus came up out of the water, and was praying, John saw above the head of Jesus the heavens opening, and the Holy Spirit coming down like a dove and lighting upon him. And John heard from heaven a voice saying:

"This is my beloved Son, in whom I am well pleased."

And then John knew and told to others that this was the Son of God, the Christ whom God had promised to send to the people.

Story Six.

JESUS IN THE DESERT, AND BESIDE THE RIVER.

Matthew iv: 1 to 11; Mark i: 12, 13; Luke iv: 1 to 13; John i: 29 to 51.

FROM the earliest years of Jesus the Holy Spirit of God was with him, growing as he grew. And in the hour when he was baptized and the form of a dove was seen hovering over him, Jesus was filled with the Holy Spirit as no man before him had been filled, for he was the Son of God. At that hour he knew more fully than he had ever known before the work that he should do to save men. The Spirit of God sent Jesus into the desert, there to be for a time alone with God and to plan out his work for men.

So earnest was the thought of Jesus in the desert, so full was his union with God, that for forty days he never once ate anything, or felt any wish for food. But when the forty days were ended, then suddenly hunger came upon him, and he felt faint and starving, as any other man would feel who had fasted for so long a time.

At that moment Satan, the evil spirit, came to Jesus, just as he comes to us, and put a thought into his mind. It was this thought:

"If you are the Son of God, you can do whatever you please, and can have whatever you wish. Why do you not command that these stones be turned into loaves of bread for you to eat?"

Jesus knew that he could do this, but he knew also that this power had been given to him, not for himself, but that he might help others. He said to the evil spirit, "It is written in God's book, 'Man shall not live by bread alone, but by every word that cometh out of the mouth of God."

Then the evil spirit led Jesus to Jerusalem, the holy city, and brought him to the top of a high tower on the Temple, and said to him, "Now show all the people that you are the Son of God by throw-

ing yourself down to the ground. You know that it is written in the book of Psalms, 'He shall give his angels charge over thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' "

But Jesus knew that this would not be right, for it would be done not to please God, but to show himself before men and as a trial of God's power, when God himself had not commanded it. He answered, "It is written again, 'Thou shalt not tempt the Lord thy God.' "

Again the evil spirit tried to lead Jesus into doing wrong, as he leads us all. He led him to the top of a high mountain, and caused a vision of all the kingdoms of the world and their glory to stand before the eyes of Jesus. Then he said, "All these shall be yours; you shall be the king of all the earth if you will only fall down and worship me."

Then Jesus said to him, "Leave me, Satan, thou evil spirit! For it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' "

When Satan found that Jesus would not listen to him, he left him; and then the angels of God came to Jesus in the desert and gave to him the food that he needed.

After this victory over the evil spirit, Jesus went again from the desert to the place at the river Jordan where he had been baptized. It was near a city sometimes called Bethabara, a word which means "a place of crossing," because it was one of the places where the river Jordan was so shallow that the people could walk across it. The city was called also "Bethany beyond Jordan," so that it would not be mistaken for another Bethany on the Mount of Olives, very near Jerusalem.

There John the Baptist saw Jesus coming toward him, and he said, "Behold the Lamb of God, who takes away the sin of the world! This is the one of whom I spoke, saying, 'There is One coming after me who is greater than I.' This is the Son of God."

And again, the next morning, John the Baptist was standing with two young men, his followers. They were fishermen who had come from the Sea of Galilee to hear him. One was named Andrew, and the other John. John the Baptist saw Jesus walking near by, and he said again, "Behold the Lamb of God!"

When the two young men heard this they left John and went

to speak with Jesus, although they had not known him before Jesus saw that they were following him, and he said "What is it that you wish from me?"

They said to him, "Master, we would like to know where you are staying, so that we can see you and talk with you"

Jesus said to them, "Come and see."

They went with Jesus and saw where he was staying, and stayed and talked with him, and listened to his words all the rest of that day, for it was about ten o'clock in the morning when they

JESUS TEACHING BY THE SEA OF GALILEE.

first saw Jesus. And these two young men went away from the meeting with Jesus, believing that Jesus was the Saviour and the King of Israel. These two, Andrew and John, were the first two men, after John the Baptist, to believe in Jesus.

Each of these two men had a brother whom he wished might know Jesus. Andrew's brother was named Simon, and John's brother was named James. These four men were all fishermen together upon the Sea of Galilee. Andrew found his brother first, and he said to him, "We have found the Anointed One, the Christ, who is to be the King of Israel."

And Andrew brought his brother to meet Jesus. Jesus saw him coming, and without waiting to hear his name, he said, "Your name is Simon, and you are the son of Jonas. But I will give you a new name. You shall be called 'The Rock.'"

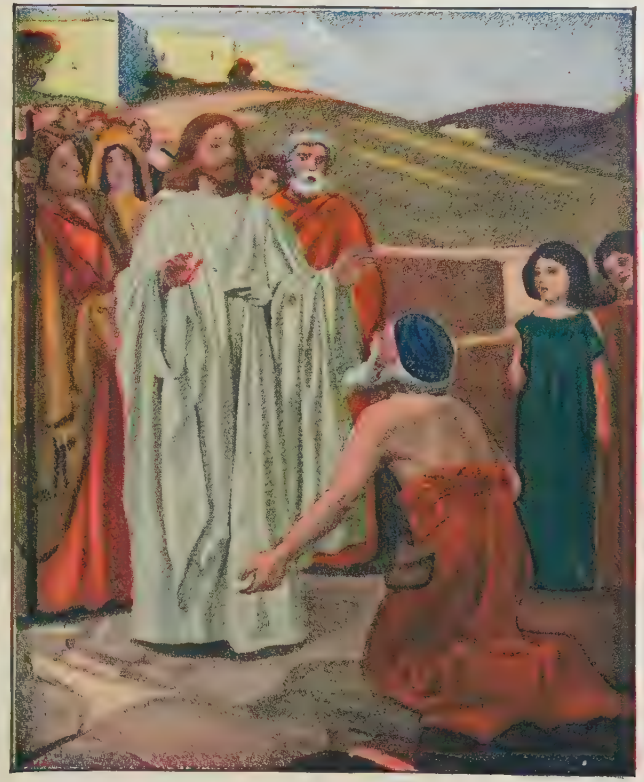
The word "rock" in Hebrew, the language of the Jews, was "Cephas," and in Greek, the language in which the New Testament was written, it is "Petros," or Peter. So from that time Simon was

JESUS MAKES PETER AND ANDREW HIS DISCIPLES.

called Simon Peter, that is, "Simon the Rock." So now Jesus had three followers, Andrew, John, and Simon Peter. The next day he was going back to Galilee, the part of the land where was his home, he met another man named Philip, who had also come from Galilee. He said to Philip, "Follow me."

And Philip went with Jesus as the fourth of his followers. Philip found a friend, whose name was Nathanael. He came from a place in Galilee, called Cana. Philip said to Nathanael, "We have

JESUS TALKING WITH THE LEARNED MEN



BLIND BARTIMÆUS RECEIVES HIS SIGHT.

found the one of whom Moses wrote in the law, and of whom the prophets spoke, the Anointed Christ. It is Jesus of Nazareth."

Nathanael lived not many miles from Nazareth, and he did not think that such a place as Nazareth could have in it one so great as the Christ, whom the Jews looked for as their king. He said to Philip, rather in scorn, "Can there any good thing come out of Nazareth?"

Philip knew that if Nathanael could only meet Jesus and hear his words he would believe in him, as the others believed. He said to Nathanael, "Come and see him for yourself."

And he brought Nathanael to Jesus. As soon as Jesus saw him he said, "Here is an Israelite indeed, a man without evil."

Nathanael was surprised at this, and he said to Jesus, "Master, how did you know me?"

"Before Philip called you, when you were standing under the fig-tree, I saw you," said Jesus.

At this Nathanael wondered all the more, for he saw that Jesus knew what no man could know. He said, "Master, thou art the Son of God! Thou art the King of Israel!"

Jesus said to Nathanael, "Do you believe in me because I tell you that I saw you under the fig-tree? You shall see greater things than these. The time shall come when you will see heaven opened, and the angels of God going up and coming down through me, the Son of God."

Jesus had now five followers. These men and others who walked with him, and listened to his words, were called "disciples," a word which means "learners."

Story Seven.

THE WATER JARS AT THE WEDDING FEAST.

John ii : 1, to iii : 21.

A FEW days after Jesus met his first followers or disciples at the river Jordan, he came with these men to a town in Galilee called Cana, to be present at a wedding. In those lands a feast was always held at a wedding, and often the friends of those who were married stayed several days, eating and drinking together.

The mother of Jesus was at this wedding as a friend of the family, for Nazareth, where she lived, was quite near to Cana. Before the wedding feast was over all the wine had been used, and there was no more for the guests to drink. The mother of Jesus knew that her son had power to do whatever he chose, and she said to him, "They have no wine."

Jesus said to her, "O woman, what have I to do with thee? My hour is not yet come."

But his mother knew that Jesus would in some way help the people in their need; and she said to the servants who were waiting at the table, "Whatever he tells you to do, be sure to do it."

In the dining hall were standing six large stone jars, each about as large as a barrel, holding twenty-five gallons. These jars held water for washing, as the Jews washed their hands before every meal, and washed their feet as often as they came from walking in the street, since they wore no shoes, but only sandals. Jesus said to the servants, "Fill the water-jars with water."

The servants obeyed Jesus, and filled the jars up to the brim. Then Jesus spoke to them again, and said, "Now draw out some of the water, and take it to the ruler of the feast."

They drew out water from the jars, and saw that it had been turned into wine. The ruler did not know from what place the wine had come, but he said to the young man who had just been married,

the bridegroom, "At a feast everybody gives his best wine at the beginning, and afterward, when his guests have drunk freely, he brings on wine that is not so good; but you have kept the good wine until now."

This was the first time that Jesus used the power that God had given him, to do what no other man could do. Such works as these were called "miracles," and Jesus did them as signs of his power as the Son of God. When the disciples saw this miracle they believed in Jesus more fully than before. After this Jesus went with his mother and his younger brothers to a place called Capernaum, on the shore of the Sea of Galilee. But they stayed there only a few days, for the feast of the Passover was near, and Jesus went up to Jerusalem to attend it. You remember that the feast of the Passover was held every year to keep in mind how God had led the people of Israel out of Egypt long before.

JESUS AT THE WEDDING FEAST

When Jesus came to Jerusalem he found in the courts of the Temple men who were selling oxen and sheep and doves for the sacrifices, and other men sitting at tables changing the money of Jews who came from other lands into the money of Judea. All this made the courts around the Temple seem like a market, and not a place for the worship of God.

Jesus picked up some cord, and made from it a little whip. With it he began to drive out of the Temple all the buyers and sellers. He was but one, and they were many; but such power was in his look that they ran before him. He drove the men, and the sheep and the oxen; he overturned the tables, and threw on the floor the money; and to those who were selling the doves he said

"Take these things away; make not my Father's house a house for selling and buying!"

These acts of Jesus were not pleasing to the rulers of the Jews, for many of them were getting rich by this selling of sacrifices and changing of money. Some of the rulers came to Jesus, and said to him, "What right have you to come here and do such things as

JESUS DRIVES THE BUYERS AND SELLERS FROM THE TEMPLE.

these? What sign can you show that God has given to you power to rule in this place?"

Jesus said to them, "I will give you a sign. Destroy this house of God, and in three days I will raise it up."

Then said the Jews, "It has taken forty-six years to build this Temple, and it is not finished yet. Will you raise it up in three days?"

But Jesus did not mean that Temple on Mount Moriah. He was speaking of himself; for in him God was dwelling as in a temple, and he meant that when they should put him to death, he would rise again in three days. Afterward, when Jesus had died and risen

THOMAS RECOGNIZES THE RISEN LORD.

again, his followers, the disciples, thought of what he had said, and understood these words.

While Jesus was in Jerusalem one of the rulers of the Jews, a man named Nicodemus, came to see him. He came in the night, perhaps because he was afraid to be seen coming in the daytime. He said to Jesus, "Master, we know that you are a teacher come from God, for no man can do these wonderful things that you do unless God is with him."

Jesus said to Nicodemus, "I say to you in truth, that unless a man is born anew he cannot see the kingdom of God."

Nicodemus did not know that this meant that to be saved we must have new hearts given to us by the Lord. He said, "Why, how can a man be born twice? How can one be born again after he has grown up?"

Jesus said to him, "I tell you of a truth, that unless a man is born of water and of the Spirit, he cannot enter into the kingdom of God."

By this he meant that we must be baptized, and that God must put his Spirit in us, if we are to become God's children. Jesus said also, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that every one who believes in him may have everlasting life. For God so loved the world that he gave his only Son, that whosoever believes in him may not perish, but may have everlasting life. For God sent not his son into the world to condemn (that is to judge) the world; but that the world through him might be saved."

We have already read how Moses lifted up the brazen serpent in the wilderness, and how that serpent pointed to Christ.

Story Eight.

THE STRANGER AT THE WELL.

Matthew xiv: 3 to 5; Mark vi: 17 to 20; Luke iii: 19, 20; John iii: 22, to iv: 42.

WHILE Jesus was teaching in Jerusalem and in the country places near it, John the Baptist was still preaching and baptizing. But already the people were leaving John and going to hear Jesus. Some of the followers of John the Baptist were not pleased as they saw that fewer people came to their master, and that the crowds were seeking Jesus. But John said to them, "I told you that I am not the Christ, but that I am sent before him. Jesus is the Christ, the King. He must grow greater, while I must grow less, and I am glad that it is so."

Soon after this Herod Antipas, the king of the province or land of Galilee, put John in prison. Herod had taken for his wife a woman named Herodias, who had left her husband to live with Herod, which was very wicked. John sent word to Herod that it was not right for him to have this woman as his wife. These words of John made Herodias very angry. She hated John, and tried to kill him. Herod himself did not hate John so greatly, for he knew that John had spoken the truth. But he was weak, and yielded to his wife Herodias. To please her he sent John the Baptist to a lonely prison among the mountains east of the Dead Sea, for the land in that region, as well as Galilee, was under Herod's rule. There in prison Herod hoped to keep John safe from the hate of his wife Herodias.

Soon after John the Baptist was thrown into prison, Jesus left the country near Jerusalem, with his disciples, and went toward Galilee, the province in the north. Between Judea in the south and Galilee in the north lay the land of Samaria, where the Samaritans lived, who hated the Jews. They worshipped the Lord as the Jews worshipped him, but they had their own temple and their own

priests. And they had their own Bible, which was only the five books of Moses, for they would not read the other books of the Old Testament. The Jews and the Samaritans would scarcely ever speak to each other, so great was the hate between them.

When Jews went from Galilee to Jerusalem, or from Jerusalem to Galilee, they would not pass through Samaria, but went down the mountains to the river Jordan, and walked beside the river, in order to go around Samaria. But Jesus, when he would go from

THE WOMAN OF SAMARIA SEES JESUS AT THE WELL.

Jerusalem to Galilee, walked over the mountains, straight through Samaria. One morning, while he was on his journey, he stopped to rest beside an old well at the foot of Mount Gerizim, not far from the city of Shechem, but nearer to a little village that was called Sychar. This well had been dug by Jacob, the great father or ancestor of the Israelites, many hundreds of years before. It was an old well then in the days of Jesus, and it is much older now, for the same well may be seen in that place still. Even now travellers may have a drink from Jacob's well.

The Stranger at the Well.

It was early in the morning, about sunrise, when Jesus was sitting by Jacob's well. He was very tired, for he had walked a long journey; he was hungry, and his disciples had gone to the village near at hand to buy food. He was thirsty, too; and as he looked into the well he could see the water, a hundred feet below, but he had no rope with which to let down a cup or a jar and to draw up some water to drink.

Just at this moment a Samaritan woman came to the well, with her water-jar upon her head, and her rope in her hand. Jesus looked at her, and in one glance read her soul, and saw all her life. He knew that Jews did not often speak to Samaritans, but he said to her, "Please to give me a drink."

The woman saw from his looks and his dress that he was a Jew; and she said to him, "How is it that you, who are a Jew, ask drink of me, a Samaritan woman?"

Jesus answered her, "If you knew what God's free gift is, and if you knew who it is that says to you, 'Give me a drink,' you would ask him to give you living water, and he would give it to you."

There was something in the words and the looks of Jesus which made the woman feel that he was not a common man. She said to him, "Sir, you have nothing to draw water with, and the well is deep. Where can you get that living water? Are you greater than our father Jacob, who drank from this well, and who gave it to us?"

"Whoever drinks of this water," said Jesus, "shall thirst again; but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

"Sir," said the woman, "give me some of this water of yours, so that I will not thirst any more, nor come all the way to this well."

Jesus looked at the woman, and said to her, "Go home, and bring your husband, and come here."

"I have no husband," answered the woman.

"Yes," said Jesus, "you have spoken the truth. You have no husband. But you have had five husbands, and the man whom you now have is not your husband."

The woman was filled with wonder as she heard this. She saw that here was a man who knew what a stranger could not know. She felt that God had spoken to him, and she said, "Sir, I see that

you are a prophet of God. Tell me, whether our people or the Jews are right. Our fathers have worshipped on this mountain. The Jews say that Jerusalem is the place where men should go to worship. Now, which of these is the right place?"

"Woman, believe me," said Jesus, "there is coming a time when men shall worship God in other places besides on this mountain and in Jerusalem. The time is near; it has even now come, when the true worshippers everywhere shall pray to God in spirit and in truth; for God himself is a Spirit."

The woman said, "I know that the Anointed One is coming, the Christ. When he comes he will teach us all things."

Jesus said to her, "I that speak to you now am he, the Christ!"

Just at this time the disciples of Jesus came back from the village. They wondered to see Jesus talking with this Samaritan woman, but they said nothing.

The woman had come to draw water, but in her interest in this wonderful stranger she forgot her errand. Leaving her water-jar, she ran back to her village, and said to the people, "Come, see a man who told me everything that I have done in all my life! Is not this man the Christ whom we are looking for?"

When the woman was gone away, the disciples urged Jesus to eat some of the food which they had brought. A little while before Jesus had been hungry, but now he had forgotten his own needs of food and drink. He said to them, "I have food to eat that you know nothing of, the food of the soul; and that food is to do the will of God, and to work for him. Do you say to me that there are four months before the harvest? I tell you to look on the fields, and see them white for the harvest. You shall reap, and shall have a rich reward, gathering fruit to everlasting life."

Jesus meant that as this woman, bad though she may have been before, was now ready to hear his words; so they would find the hearts of men everywhere, like a field of ripe grain, ready to be won and to be saved.

Soon the woman came back to the well with many of her people. They asked Jesus to come to their town, and to stay there and teach them. He went with them, and stayed there two days, teaching the people, who were Samaritans. And many of the people in that place believed in Jesus, and said, "We have heard for ourselves; now we know that this is indeed the Saviour of the world."

Story Nine.

THE STORY OF A BOY IN CAPERNAUM. AND OF A RIOT IN NAZARETH.

John iv: 46 to 54; Luke iv: 16 to 31.

FROM Sychar, the village near Jacob's well, Jesus went northward into Galilee, to Cana, the place where he had made the water into wine, as we read in Story Seven of this Part. The news that Jesus had come back from Jerusalem, and was again in Galilee, went through all that part of the land, and everybody wished to see the prophet who had wrought such wonders.

There was one man living in Capernaum, a town beside the Sea of Galilee, who heard with great joy that Jesus was again at Cana. He was a man of high rank, a nobleman at the court of King Herod; but he was in deep trouble over his son, who was very sick, and in danger of dying. This nobleman went up the mountains in great haste from Capernaum to Cana, to see Jesus. He rode all night, and in the morning, when he found Jesus, he begged him to come down to Capernaum and cure his son. Jesus said to the man, "You people will not believe on me as the Saviour, unless you continually see signs and wonders."

"O my lord," said the father, "do come down quickly, or my child will die."

"You may go home," said Jesus, "for your son will live."

The man believed the words of Jesus, and went home, but he did not hurry, nor did he ask Jesus to go with him. The next morning, as he was going down the mountains, his servants met him, and said, "Master, your son is living, and is better."

"At what hour did he begin to grow better?" asked the nobleman.

"It was yesterday, at seven o'clock in the morning, when the fever left him," they answered.

That was the very hour when Jesus had said to him, "Your son will live." And after that the nobleman believed in Jesus, and so did all who were living in his house.

Jesus had come to Galilee to preach to the people, and to tell them of his gospel. He thought that he would begin his preaching in the town of Nazareth, where he had lived so many years, where his brothers and sisters were living still, and where all the people had known him. He loved the men who had played with him when

THE WELL OF THE WISE MEN, NEAR BETHLEHEM.

he and they were boys together, and he longed to give them the first news of his gospel.

So Jesus went to Nazareth; and, as on the Sabbath-days he had always worshipped in the synagogue, he went to that place once more. He was no longer the carpenter, but the teacher, the prophet, of whom all in the land were talking, and the synagogue was filled with people eager to hear him, and, especially, hoping to see him do some wonderful works. Seated on the floor before him were men who had known him since he was a little boy, and perhaps some of his own sisters were looking down from the gallery behind the lattice-screen.

Jesus stood up, to show that he wished to read from the Scriptures, and the officer who had the care of the books handed him the

roll of the prophet Isaiah. Jesus turned to the sixty-first chapter, and from it read:

> The Spirit of the Lord is upon me,
> Because he hath anointed me to preach good tidings to the poor.
> He hath sent me to proclaim freedom to the captives,
> And recovering of sight to the blind,
> To set at liberty those that are bruised,
> To proclaim the year of God's grace to men.

When Jesus had read these words he rolled up the book and gave it again to the keeper of the rolls, and sat down; for in the synagogue a man stood up to read the Bible, and sat down to speak to the people. He began by saying:

"This day this word of the Lord has come to pass before you."

And then he showed how he had been sent to preach to the poor, to set the captives free, to give sight to the blind, to comfort those in trouble, and to tell to men the news of God's grace. At first the people listened with the deepest interest, and they were touched with the kind and tender words that he spoke.

But soon they began to whisper among themselves. One said, "Why should this carpenter try to teach us?" And another, "This man is no teacher! He is only the son of Joseph! We know his brothers, and his sisters are living here." And some began to say, "Why does he not do here the wonders that they say he has done in other places? We want to see some of his miracles!"

Jesus knew their thoughts, and he said, "I know that you will say to me, 'Let us see a miracle like that on the nobleman's son in Capernaum.' Of a truth, I say to you, 'No prophet has honor among his own people.'

"You remember what is told of Elijah the prophet; when the heavens were shut up, and there was no rain for three years and six months. There were many widows in the land of Israel at that time, but Elijah was not sent by the Lord to any one of them. The Lord sent him out of the land to Zarephath, a town near Zidon, to a widow there; and there he wrought his miracles.

"And in the time of Elisha the prophet, there were many lepers in Israel that Elisha might have cured; but the only leper that Elisha made well was Naaman the Syrian."

All this made the people in the synagogue very angry; for they cared only to see some wonderful work, and not to hear the words of Jesus. They would not listen to him; they leaped up from their seats upon the floor; they laid hold of Jesus, and dragged him out doors. They then took him up to the top of the hill above the city, and they would have thrown him down to his death. But Jesus, by the power of God, slipped quietly out of their hands and went away, for the time for him to die had not yet come.

Very sadly Jesus went away from Nazareth, for he had longed to bring God's blessings to his own people. He walked down the mountains to the city of Capernaum, by the seashore, and there on the Sabbath-days he taught the people in the synagogues.

You can read the story of Elijah the prophet and the woman of Zarephath, and the story of Elisha healing Naaman the Syrian. These were the stories of which Jesus spoke to the people in the synagogue at Nazareth.

JACOB'S WELL AS IT IS NOW.

Story Ten.

A NET FULL OF FISHES.

Matthew iv : 18 to 22 ; Mark i : 16 to 34 ; Luke iv : 33, to v : 11.

YOU remember that when Jesus was by the river Jordan, a few young men came to him as followers or disciples. We have read of these men,—Andrew and John, Peter and Philip, and Nathanael, in Story Six of this Part. While Jesus was teaching near Jerusalem and in Samaria, these men stayed with Jesus; but when he came to Galilee, they went again to their homes and their work, for most of them were fishermen from the Sea of Galilee.

One morning, soon after Jesus came to Capernaum, he went out of the city, by the sea, followed by a great throng of people, who had come together to see him and to hear him. On the shore were lying two fishing boats, one of which belonged to Simon and Andrew, the other to James and John and their father Zebedee The men themselves were not in the boats, but were washing their nets near by.

Jesus stepped into the boat that belonged to Simon Peter and his brother Andrew, and asked them to push it out a little into the lake, so that he could talk to the people from it without being crowded too closely. They pushed it out; and then Jesus sat in the boat, and spoke to the people as they stood upon the beach. After he had finished speaking to the people, and had sent them away, he said to Simon Peter:

"Put out into the deep water, and let down your nets to catch some fish."

"Master," said Simon, "we have been fishing all night, and have caught nothing; but if it is your will, I will let down the net again."

They did as Jesus bade them; and now the net caught so many fishes, that Simon and Andrew could not pull it up, and it was in danger of breaking. They made signs to the two brothers, James

and John, who were in the other boat, for them to come and help them. They came, and lifted the net, and poured out the fish. There were so many of them that both the boats were filled, and began to sink.

When Simon Peter saw this, he was struck with wonder, and felt that it was by the power of God. He fell down at the feet of Jesus, saying, "O Lord, I am full of sin, and am not worthy of all this! Leave me, O Lord."

But Jesus said to Simon, and to the others, "Fear not; but follow me, and I will make you from this time fishers of men."

JESUS CALLS JAMES AND JOHN.

From that time these four men, Simon and Andrew, James and John, gave up their nets and their work, and walked with Jesus as his disciples.

On the Sabbath after this Jesus and his disciples went together to the synagogue, and spoke to the people. They listened to him and were surprised at his teaching; for while the scribes always repeated what the other scribes had said before, Jesus never spoke of what the men of old time had taught; but spoke in his own name, and by his own power, saying, "I say unto you," as one who had

the right to speak. Men felt that Jesus was speaking to them as the voice of God.

On one Sabbath, while Jesus was preaching, a man came into the synagogue, who had in him an evil spirit; for sometimes evil spirits came into men, and lived in them, and spoke out from them. The evil spirit in this man cried out, saying:

"Let us alone, thou Jesus of Nazareth! What have we to do with thee? Hast thou come to destroy us? I know thee; and I know who thou art, the Holy One of God!" Then Jesus spoke to the evil spirit in the man, "Be still; and come out of this man!"

Then the evil spirit threw the man down, and seemed as if he

THE NETS WERE FILLED WITH FISHES.

would tear him apart; but he came out, and left the man lying on the ground, without harm.

Then wonder fell upon all the people. They were filled with fear, and said, "What mighty word is this? This man speaks even to the evil spirits, and they obey him!"

After the meeting in the synagogue Jesus went into the house where Simon Peter lived. There he saw lying upon a bed the mother of Simon's wife, who was very ill with a burning fever. He stood over her, and touched her hand. At once the fever left her; she rose up from her bed and waited upon them.

At sunset the Sabbath-day was over; and then they brought

35 JESUS TEACHING AT NAZARETH.

to Jesus from all parts of the city those that were sick, and some that had evil spirits in them. Jesus laid his hands upon the sick and they became well; he drove out the evil spirits by a word, and would not allow them to speak.

Story Eleven.

THE LEPER, AND THE MAN LET DOWN THROUGH THE ROOF.

Matthew viii: 2 to 4; ix: 2 to 8; Mark i: 40 to 45; ii: 1 to 12; Luke v: 12 to 26.

AFTER the great day of teaching and healing, of which we read in the last story, Jesus lay down to rest in the house of Simon Peter. But very early the next morning, before it was light, he rose up, and went out of the house to a place where he could be alone, and there for a long time he prayed to God. Soon Simon and the other disciples missed him, and sought for him until they found him. They said, "Everybody is looking for you; come back to the city."

But Jesus said, "No, I cannot stay in Capernaum. There are other places where I must preach the kingdom of God, for this is the work to which I am sent."

And Jesus went out through all the towns in that part of Galilee, preaching in the synagogues, and healing all kinds of sickness, and casting out the evil spirits. His disciples were with him, and great crowds followed him from all the land. They came to hear his wonderful words and to see his wonderful works.

While he was on this journey of preaching in Galilee a leper came to him. You remember, from the story of Naaman the Syrian

what a terrible disease leprosy was, and still is. in those lands, and that no man could cure the leper.

This poor leper fell down before the feet of Jesus, and cried out, "O Lord, if you are willing, I know that you can make me well and clean!" Jesus was full of pity for this poor man. He reached out his hand and touched him, and said, "I am willing; be clean!" And in a moment all he scales of leprosy fell away, his skin became pure, and the leper stood up a well man. Jesus said to him, "Do not tell any one; but go to the priests, and offer the gift that the law commands, and let them see that you have been cured."

THE MAN LET DOWN THROUGH THE ROOF.

Jesus said this because he knew that if the man should tell every one whom he met how he had been cured, such crowds would come to him for healing that he would find no time for preaching the word of God; and preaching God's word, and not healing the sick, was the great work of Jesus.

But this leper who had been healed did not obey the command of Jesus. He could not keep still. and told everybody whom he

knew that Jesus, the great prophet, had taken away his leprosy. And it came to pass as Jesus had expected; such great crowds gathered in all the towns and villages to see Jesus, and to ask him to heal their sick, that Jesus could not enter the cities to preach the gospel. He went out to the fields and the open country, and there the people followed him in great throngs.

After a time Jesus came again to Capernaum, which was now his home. As soon as the people heard that he was there they came in great crowds to see him and to hear him. They filled the house, and the courtyard inside its walls, and even the streets around it, while Jesus sat in the open court of the house and taught them. It was the spring-time and warm, and a roof had been placed over the court as a shelter from the sun.

In the crowd listening to Jesus were not only his friends, but some that were his enemies, Pharisees, men making a great show of serving God, but wicked in their hearts, and scribes who taught the law, but were jealous of this new teacher, whose words were so far above theirs. These men were watching to find some evil in Jesus, so that they might lead the people away from him.

While Jesus was teaching, and these men were listening, the roof was suddenly taken away above their heads. They looked up, and saw that a man was being let down in a bed by four men on the walls above.

This man had a sickness called palsy, which made his limbs shake all the time, and kept him helpless, so that he could neither walk nor stand. He was so eager to come to Jesus that these men, finding that they could not carry him through the crowd, had lifted him up to the top of the house, and had opened the roof, and were now letting him down in his bed before Jesus.

This showed that they believed in Jesus, without any doubt whether he could cure this man from his palsy. Jesus said to the man, "My son, be of good cheer; your sins are forgiven!"

The enemies of Jesus who were sitting near heard these words, and they thought in their own minds, though they did not speak it aloud "What wicked things this man speaks! He claims to forgive sins! Who except God himself has power to say, 'Your sins are forgiven?'"

Jesus knew their thoughts, for he knew all things, and he said, "Why do you think evil in your hearts? Which is the easier to say.

'Your sins are forgiven,' or to say, 'Rise up and walk?' But I will show you that while I am on earth as the Son of man, I have the power to forgive sins."

Then he spoke to the palsied man on his couch before them, "Rise up, take up your bed, and go to your house!"

At once a new life and power came to the palsied man. He stood upon his feet, rolled up the bed on which he had been lying helpless, placed it on his shoulders and walked out through the crowd, which opened to make a way for him. The man went, strong and well, to his own house, praising God as he walked.

By this Jesus had shown that, as the Son of God, he had the right to forgive the sins of men.

These enemies of Jesus could say nothing, but in their hearts they hated him more than ever, for they saw that the people believed on Jesus. They praised the Lord God, and felt fear toward one who could do such mighty works, and they said, "We have seen strange things to-day!"

JESUS HEARS THE MOTHER'S PRAYER.

Story Twelve.

THE CRIPPLE AT THE POOL, AND THE WITHERED HAND IN THE SYNAGOGUE.

Matthew xii : 1 to 14; Mark ii : 23, to iii : 6; Luke vi : 1 to 11; John v : 1 to 18.

WHILE Jesus was living in Capernaum the time for the Passover of the Jews drew near, and Jesus went up to Jerusalem to keep the feast, as he had kept it a year before. You remember that at that time he drove out of the Temple the people that were buying and selling. We read this in Story Seven of this Part. The feast which Jesus now kept was the second Passover in the three years while Jesus was preaching.

While Jesus was at Jerusalem he saw in the city, not far from the Temple, a pool called Bethesda. Beside this pool were five arches or porches; and in these porches were lying a great crowd of sick and blind, helpless and crippled people. At certain times the water rose and bubbled up in the pool; and it was believed that at these times it had power to cure diseases. We know that there are springs of water that will cure many kinds of sickness, and this may have been one of these.

On the Sabbath-day Jesus walked among these poor helpless and suffering people, who were waiting for the water to rise. Jesus looked at one man, and though no one told him, he knew that this man had been a cripple, without power to walk, for almost forty years. He said to this man, "Do you wish to be made well?"

The man did not know who Jesus was. He answered, "Sir, I cannot walk; and I have no man to carry me down to the water when it rises in the pool; but while I am trying to crawl down, others crowd in before me, and the place is full, so that I cannot reach the water and be cured."

Jesus said to the man, "Rise, take up your bed, and walk!"

The cripple had never heard words like these before; but as they were spoken he felt a new power shoot through his limbs. He rose up, took the piece of matting on which he had been lying, rolled it up, and walked away toward his home!

Some one who saw him said, "Stop; this is the Sabbath-day, and it is against the law for you to carry your bed!"

JESUS HEALS THE CRIPPLE AT THE POOL.

The man did not lay down his load. He only said, "The one who made me well said to me, 'Take up your bed and walk.' "

The Jews said, "Who was this man that told you to carry your bed on the Sabbath-day?"

The man who had been cured did not know who it was that had cured him; for there were many standing near, and Jesus, after healing the man, had walked away without being noticed. But after this Jesus met this man in the Temple, and said to him, "You have been made well; do not sin against God any more, or something worse than disease will come upon you."

The man went away from the Temple, and told the Jews that it was Jesus who had made him well. The Jews were very angry at Jesus because he had cured this man on the Sabbath. But Jesus said to them, "My Father works on all days to do good to men, and I work also."

These words made the Jews ready to kill Jesus, not only because, as they said, he had broken the Sabbath, but because he had spoken of God as his Father, as though he were the Son of God. He was indeed the Son of God, although they would not believe it.

After the feast of the Passover Jesus went again to Capernaum in Galilee, beside the lake. One Sabbath-day he was walking with his disciples through the fields of ripe grain; and the disciples, as they walked, picked the heads of grain, rubbed them in their hands, blew away the chaff, and ate the kernels of wheat. The law of the Jews allowed any one walking through the fields to eat what he could gather with his hands, though it did not allow him to take any of the grain home. But the Pharisees, whose goodness was all for show, said that it was a breaking of the Sabbath to pick the ears and to rub them in the hands on the Sabbath-day. They said to Jesus, "Do you see how your disciples are doing on the Sabbath what is against the law?"

Jesus answered them, "Have you never read what David did when he was hungry? He went into the house of God, and took the holy bread from the table, and ate some of it, and gave some to his men, though the law said that only the priests might eat this bread. And do you not know that on the Sabbath-day the priests in the Temple do work, in killing and offering the sacrifices, yet they do no wrong? I say to you that one greater than the Temple is here; for the Son of man is lord of the Sabbath."

Jesus meant them to understand that he was the Son of God, that God lived in him even more fully than he lived in the Temple, and that he spoke as Lord of all.

We have read this, about David and the holy bread in the Tabernacle, of which Jesus spoke to the Jews, in Story Seven of Part Third.

On another Sabbath-day Jesus went to the synagogue. A man was there whose hand was withered. The Pharisees watched Jesus, to see whether on the Sabbath-day he would make his hand well. Not that they felt for the poor man; they only wished to find some

chance to speak evil against Jesus. Jesus knew all their thoughts, and he spoke to the man, "Rise up, and stand where all can see you!"

The man rose up from the mat where he had been sitting, and stood before all the people. Then Jesus looked around upon them sternly, being sad because their hearts were so hard and cruel, and he said, "Is it against the law to do good on the Sabbath-day, or to do evil? to heal a man, or to try to kill a man, as you are doing? If any one of you owns a sheep, and it falls into a pit on the Sabbath-

JESUS AND HIS DISCIPLES IN THE FIELD OF GRAIN.

day, will he not take hold of it and lift it out? Is not a man worth more than a sheep? I say unto you that it is right to do good to men on the Sabbath-day."

And then, turning to the man, he said, "Stretch out your hand!"

The man obeyed the word of Jesus, and held out his hand. At once it became strong and well, like his other hand. Many of the people were glad as they saw this; but the Pharisees, who hated Jesus, went out very angry; and they met together to find some plan for putting Jesus to death

Story Thirteen.

THE TWELVE DISCIPLES AND THE SERMON ON THE MOUNT.

Matthew ix: 9 to 13; v to viii; Mark ii: 13 to 17; Luke v: 27 to 32; vi: 12 to 49.

AMONG the Jews there was one class of men hated and despised by the people more than any other. That was "the publicans." These were the men who took from the people the tax which the Roman rulers had laid upon the land. Many of these publicans were selfish, grasping, and cruel. They robbed the people, taking more than was right. Some of them were honest men, dealing fairly, and taking no more for the tax than was needful; but because so many were wicked, all the publicans were hated alike; and they were called "sinners" by the people.

One day, when Jesus was going out of Capernaum to the sea-side, followed by a great crowd of people, he passed a publican or tax-gatherer, who was seated at his table taking money from the people who came to pay their taxes. This man was named Matthew or Levi, for many Jews had two names. Jesus could look into the hearts of men, and he saw that Matthew was one who might help him as one of his disciples. He looked upon Matthew, and said, "Follow me!"

At once the publican rose up from his table, and left it to go with Jesus. All the people wondered as they saw one of the hated publicans among the disciples, with Peter, and John, and the rest. But Jesus knew that Matthew would long afterward do a work that would bless the world forever. It was this same Matthew the publican, who many years after this wrote "The Gospel according to Matthew," the book which tells us so much about Jesus, and more than any other book gives us the words that Jesus spoke to the people. Jesus chose Matthew, knowing that he would write this

book. A little while after Jesus called him Matthew made a great feast for Jesus at his house; and to the feast he invited many publicans, and others whom the Jews called sinners. The Pharisees saw Jesus sitting among these people, and they said with scorn to his disciples, "Why does your Master sit at the table with publicans and sinners?"

Jesus heard of what these men had said, and he said, "Those that are well do not need a doctor to cure them, but those that are sick do need one. I go to these people because they know that they are sinners and need to be saved. I came not to call those who think themselves to be good, but those who wish to be made better."

JESUS CALLS MATTHEW.

One evening Jesus went alone to a mountain not far from Capernaum. A crowd of people and his disciples followed him; but Jesus left them all, and went up to the top of the mountain, where he could be alone. There he stayed all night, praying to God, his Father and our Father. In the morning, out of all his followers, he chose twelve men who should walk with him, and listen to his words, so that they might be able to teach others in turn. Some of these men he had called before; but now he called them again, and others with them. They were called "The Twelve," or "the disciples;"

and after Jesus went to heaven they were called "The Apostles," a word which means "those who were sent out," because Jesus sent them out to preach the gospel to the world.

The names of the twelve disciples, or apostles were these: Simon Peter, and his brother Andrew; James and John, the two sons of Zebedee; Philip of Bethsaida, and Nathanael, who was also called Bartholomew, a name which means "the son of Tholmai;" Thomas, who was also called Didymus, a name which means "a twin," and Matthew, the publican or tax-gatherer; another James, the son of Alphaeus, who was called "James the Less," to keep his name apart from the first James, the brother of John, and Lebbeus, who was also called Thaddeus. Lebbeus was called also Judas, but he was a different man from another Judas, whose name is always given last. The eleventh name was another Simon, who was called "the Cananaen" or "Simon Zelotes;" and the last name was Judas Iscariot, who was afterward the traitor. We know very little about most of these men, but some of them in later days did a great work. Simon Peter was a leader among them, and John, long after those times, when he was a very old man, wrote one of the most wonderful books in all the world, "The Gospel according to John," the fourth among the gospels.

In the sight of all the people who had come to hear Jesus, Jesus called these twelve men to stand by his side. Then, on the mountain, he preached to these disciples and to the great company of people. Jesus sat down, the disciples stood beside him, and the great crowd of people stood in front, while Jesus spoke. What he said on that day is called "The Sermon on the Mount." Matthew wrote it down, and you can read it in his gospel, in the fifth, sixth, and seventh chapters. Jesus began with these words to his disciples:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Here are some more of the words of Jesus in this sermon:

I say unto you, Do not be anxious for your life what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the birds of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you, by taking thought, can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no anxious thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

This is what Jesus said about prayer to our heavenly Father:

Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you:

For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone?

Or if he ask a fish, will he give him a serpent?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.

And this was the end of the sermon:

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Story Fourteen.

THE CAPTAIN'S SERVANT, THE WIDOW'S SON, AND THE WOMAN WHO WAS A SINNER.

Matthew viii : 5 to 13 ; Luke vii : 1 to 17 ; 36 to 50.

THERE was at Capernaum an officer of the Roman army, a man who had under him a company of a hundred men. They called him "a centurion," a word which means "having a hundred," but we should call him "a captain." This man was not a Jew, but was what the Jews called "a Gentile," "a foreigner," a name which the Jews gave to all people outside of their own race. All the world, except the Jews themselves, were Gentiles.

This Roman centurion was a good man, and he loved the Jews, because through them he had heard of God, and had learned how to worship God. Out of his love for the Jews he had built for them, with his own money, a synagogue, which may have been the very synagogue in which Jesus taught on the Sabbath-days.

The centurion had a young servant, a boy, whom he loved greatly; and this boy was very sick with a palsy, and near to death. The centurion had heard that Jesus could cure those who were sick; and he asked the chief men of the synagogue, who were called its "elders," to go to Jesus, and ask him to come and cure his young servant.

The elders spoke to Jesus just as he came again to Capernaum, after the Sermon on the Mount. They asked Jesus to go with them to the centurion's house; and they said, "He is a worthy man, and it is fitting that you should help him, for though a Gentile, he loves our people, and he has built for us our synagogue."

Then Jesus said, "I will go and heal him."

But while he was on his way, and with him were the elders, and his disciples, and a great crowd of people, who hoped to see the

work of healing, the centurion sent some other friends to Jesus with this message:

"Lord, do not take the trouble to come to my house; for I am not worthy that one so high as thou art should come under my roof; and I did not think that I was worthy to go and speak to thee. But speak only a word where you are, and my servant shall be made well. For I also am a man under rule, and I have soldiers under me, and I say to one; 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it. You, too, have power to speak and to be obeyed. Speak the word, and my servant will be cured."

A CENTURION COMES TO JESUS.

When Jesus heard this he wondered at this man's faith. He turned to the people following him, and said, "In truth I say to you, I have not found such faith as this in all Israel!"

THE WOMAN WASHING THE FEET OF JESUS IN THE HOUSE OF SIMON.

Then he spoke to the friends of the centurion who had brought word from him:

"Go and say to this man, As you have believed in me, so shall it be done to you."

Then those who had been sent went again to the centurion's house, and found that in that very hour his servant had been made perfectly well.

On the day after this, Jesus, with his disciples and many people, went out from Capernaum, and turned southward, and came to a city called Nain. Just as Jesus and his disciples came near to the gate of the city they were met by a company who were carrying out the body of a dead man to be buried. He was a young man, and the only son of his mother, and she was a widow. All the people felt sad for this woman who had lost her only son.

When the Lord Jesus saw the mother in her grief, he pitied her, and said, "Do not weep."

He drew near, and touched the frame on which they were carrying the body, wrapped round and round with long strips of linen. The bearers looked with wonder on this stranger, and set down the frame with its body, and stood still. Standing beside the body, Jesus said, "Young man, I say to you, Rise up!"

And in a moment the young man sat up and began to speak. Jesus gave him to his mother, who now saw that her son, who had been dead, was alive again.

A great fear came upon all who had looked upon this wonderful work of Jesus. They praised God, and said, "God has indeed come to his people, and has given us a great prophet!"

And the news that Jesus had raised a dead man to life again went through all the land.

While Jesus was on this journey through southern Galilee, at one place a Pharisee, whose name was Simon, asked Jesus to come and dine at his house. This man did not believe in Jesus, but he wanted to watch him, and, if possible, to find some fault in him. He did not show Jesus the respect due to a guest, did not welcome him, nor did he bring water to wash Jesus' feet, as was done to people when they came in from walking. For in that land they wore no shoes or stockings, but only sandals, covering the soles of their feet; and they often washed their feet when they came into the house.

At meals they did not sit up around the table, but leaned on couches, with their heads toward the table and their feet away from it. While Jesus was leaning in this manner upon his couch at the table, a woman came into the dining-room, bringing a flask of ointment, such as was used to anoint people of high rank. She knelt down at the feet of Jesus, weeping, and began to wet his feet with her tears, and then to wipe them with her long hair. She anointed his feet with the ointment, and kissed them over and over again.

This woman had not been a good woman. She had led a wicked life; but by her act she showed that in her heart she was truly sorry for her sins. When Simon, the Pharisee, saw her at the Saviour's feet he thought within himself, though he did not say it, "If this man were really a prophet coming from God, he would have known how wicked this woman is, and he would not have allowed her to touch him."

Jesus knew this man's thought, and he said, "Simon, I have something to say to you."

And Simon said, "Master, say on."

Then Jesus said, "There was a certain lender of money to whom two men were owing. One man owed him five hundred shillings, and the other owed him fifty. When he found that they could not pay their debts, he freely forgave them, and let them both go free. Which of these two will love that man most?"

"Why," said Simon, 'I suppose that the one to whom he forgave the most will love him the most."

"You are right," said Jesus. Then he turned toward the woman, and added, "Do you see this woman? I came into your house; you gave me no water for my feet, but she has wetted my feet with her tears, and has wiped them with her hair. You gave me no kiss of welcome, but she has not ceased to kiss my feet. You did not anoint my head even with oil, but she has anointed my feet with ointment. You have acted as though you owed me little, and you have loved me little; but she feels that she owes me much, and she loves me greatly. I say to you, 'Her sins, which are many, are forgiven.'"

Then he spoke to the woman, "Your sins are forgiven."

Those who were around the table whispered to each other, "Who is this man that dares to act as God, and even to forgive sins?"

But Jesus said to the woman, "Your faith has saved you; go in peace!"

And Jesus went through all that part of Galilee, preaching and teaching in all the villages, telling the people everywhere the good news of the kingdom of God.

Story Fifteen.

SOME STORIES THAT JESUS TOLD BY THE SEA.

Matthew xiii: 1 to 53; Mark iv: 1 to 34; Luke viii: 4 to 18.

AFTER Jesus had journeyed through the southern parts of Galilee, teaching and healing the sick, he came again to Capernaum; and one day went out of the city to a place where the beach rose up gently from the water. There he sat in Simon Peter's boat, as he had sat before, and spoke to a great crowd of people who stood on the beach.

At this time Jesus began teaching the people by parables; that is, by stories which showed the truths of the gospel. Everybody liked to hear a story; and the story would often lead people to think, and to find out the truth for themselves. The first of these parables or stories that Jesus gave was called "The Parable of the Sower."

"Listen to me," said Jesus. "A sower went out to sow his seed. And as he sowed, some seeds fell by the roadside, where the ground was hard, where some of the seed was trodden down, and other seeds were picked up by the birds. Some of the seed fell

where the soil was thin, because rocks were under it. These seeds grew up quickly, but when the sun became hot, they were scorched and dried up, because they did not have enough soil and moisture for their roots. Other seeds fell among briars and thorns, and the thorns kept them from growing. And some seeds fell into good ground, and brought forth fruit, thirty times as many as were sown, sixty times, and even a hundred times. Whoever has ears to hear this, let him hear!" When Jesus was alone with his disciples, they said to him, "Why do you speak to the people in parables? What does this parable about the man sowing his seeds mean?"

THE SOWER.

And Jesus said to them, "To you it is given to know the deep things of the kingdom of God, because you seek to find them out. But to many these things are spoken in parables, for they hear the story, but do not try to find out what it means. They have eyes, but they do not see; and they have ears, but they do not hear. For they do not wish to understand with the heart, and turn to the Lord and have their sins forgiven them. But blessed are your eyes, for they see, and your ears, for they hear. Listen now to the meaning of the parable of the sower.

"The sower is the one who speaks the word of God; and the seed is the word which he speaks. The seed by the roadside are those who hear; but the evil one comes, and snatches away the truth, so that they forget it. The seed on the rock are those who hear the word with joy, but have no root in themselves, and their goodness lasts only for a little time. That which is sown among the thorns are they who hear, but the cares of the world, and seeking after riches and the enjoyments of this life, crowd out the gospel from their lives, so that it does them but little good. But that which is sown on the good ground are they who take the word into an honest and good heart, and keep it, and bring forth fruit in their lives."

Another parable or story given by Jesus to the people was "The Parable of the Tares:"

"The kingdom of God is as a man sowing good seed in his field; but while people were asleep, his enemy came and sowed tares, or weeds, among the wheat, and then went away. When the shoots of grain began to have heads of wheat then the tares were seen among them. The servants of the farmer came to him, and said, 'Sir, did you not sow good seed in your field? How did the tares come into it?'

"He said to them, 'An enemy has done this.'

"'Shall we go and pick out the tares from among the wheat?' asked the servants.

"'No,' answered the farmer, 'for while you are pulling up the tares, you will root up also the wheat with them. Let both grow together until the harvest; and in the time of the harvest, I will say to the reapers, 'Take out the tares first, and bind them in bundles, to be burned; but gather the wheat into my barn.' "

Another parable was that of "The Mustard Seed." He said:

"The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field. This is the smallest of all seeds; but it grows up to be a large bush, almost a tree, so that the birds of the air light upon its branches and rest under its shadow."

Another parable was "The Leaven, or Yeast":

"The kingdom of heaven is like a little leaven, or yeast, that a woman mixed with dough when she was making bread. It worked through all the dough and changed it into good, light bread."

These parables Jesus told to the people as he sat in the boat and the people stood on the shore. But he did not tell them what the parables meant, for he wished them to think out the meaning for themselves. After giving the parables he sent the people away, and came back to the house in the city. There his disciples said to him, "Tell us the meaning of the parable of the tares growing in the field."

Jesus said to them, "The one who sows the good seed is the Son of man; the field is the world; the good seed are those who belong to the kingdom of God; but the tares, the weeds, are the children of the evil one; the enemy that sowed them is Satan, the devil; and the reapers are the angels. Just as the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send out his angels, and they shall gather out of his kingdom all that do evil and cause harm, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. But the people of God in that day shall shine as the sun in the kingdom of their Father."

And in the house Jesus gave to his disciples some more parables for them to think upon. He said:

"The kingdom of heaven is like treasure which a man found hidden in a field. He was glad when he saw it, but hid it again; and then went home and sold all that he had and bought that field with the treasure in it.

"The kingdom of heaven is like a merchant who was seeking precious pearls. This man found one pearl of great price. He went and sold all that he had, and bought the pearl.

"Once more: the kingdom of heaven is like a net that was cast into the sea, and took in fish of all kinds. When it was full, they drew the net to the shore. Then they sat down and picked out the good fish from among the bad. The good fish they put away for safe keeping, but the bad fish they threw away. So shall it be at the end of the world. The angels shall come, and shall place the wicked apart from the good, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth."

Story Sixteen.

"PEACE, BE STILL."

Matthew viii: 18 to 34; Mark iv: 35, to v: 21; Luke viii: 22 to 40.

WHEN the evening came, after teaching all day by the sea and in the house, Jesus saw that the crowds of people were still pressing around him, and there was no time for him to rest. Jesus said, "Let us go over to the other side of the lake."

So they took Jesus into the boat, and began to row across the Sea of Galilee. Other little boats were with them, for many wished to go with Jesus. While they were rowing, Jesus fell asleep, resting on a cushion of the boat. Suddenly a storm arose, and drove great waves of water into the boat, so that it was in danger of sinking, but Jesus slept on. The disciples awoke him, saying, "Master, Master, we are lost! Help us, or we shall perish!"

Jesus awaked, and rose up, and looked out upon the sea. He said to the waves, "Peace, be still!"

And at once the wind ceased, the waves were quiet, and there was a great calm. Jesus said to his disciples, "Why are you afraid? How is it that you have so little faith in me?"

They all wondered at Jesus' power, and said to each other, "Who is this man whom even the winds and the sea obey?"

They came to the land on the eastern side of the lake, which was sometimes called "the country of the Gadarenes," from the people who lived in the large city of Gadara, which was not far away, and sometimes "Decapolis." As they were landing a man came running down to meet them. He was one of those poor men in whose body evil spirits were living. He would not stay in any house, but slept in the graveyard among the dead. Nor did he wear any clothes. They had often chained him, but he had broken loose from his chains, and no one was able to bind him.

When this man saw Jesus afar off he ran towards him, and fell

down on his face before him. Jesus saw what was the trouble with this man, and he spoke to the evil spirit in him, "Come out of this man, vile spirit of evil!"

The spirit within the man cried with a loud voice, "What have I to do with thee, Jesus, thou Son of the Most High God? I call upon thee in the name of the Lord, do not make me to suffer!"

Jesus saw that this man was troubled more even than most men who had evil spirits in them. He said to the evil one, "What is your name?"

And the spirit said, "My name is Legion, because there are many of us." "A legion" was a name given to an army; and in this man was a whole army of evil spirits. There was on the mountain side a great drove of hogs feeding. The Jews were not allowed to keep hogs, nor to eat their flesh; and the evil spirits said to Jesus, "If we must leave this man, will you let us go into the drove of hogs?"

JESUS ASLEEP IN THE BOAT.

Jesus gave them leave; and the evil spirits went out of the man, and went into the hogs. The whole drove, two thousand in number, became at once wild. They rushed down a steep place on the mountain, and into the sea, and were all drowned.

The men who kept the hogs ran into the city near by, and told all the people how the man had been made well, and what had come to the drove of hogs, how they had been drowned. The people came out to meet Jesus, and they were full of fear. They saw the man who had been filled with evil spirits, now sitting at the feet of

Jesus, no longer naked, but clothed, and in his right mind. But they did not think of what Jesus had done to this man; they thought only of the hogs that they had lost; and they begged Jesus to go away from their land.

Jesus turned away from these people, and went again to the boat on the shore; and then the man who had been set free from the evil spirits pleaded with Jesus that he might go with him. But Jesus would not take him into the boat. He said:

"Go home to your friends, and tell them how the Lord has had mercy on you, and has done great things for you."

The man went home and told all the people in the land of Decapolis the great things that Jesus had done for him.

And Jesus went on board the boat, and crossed over the lake, and came again to his own city of Capernaum.

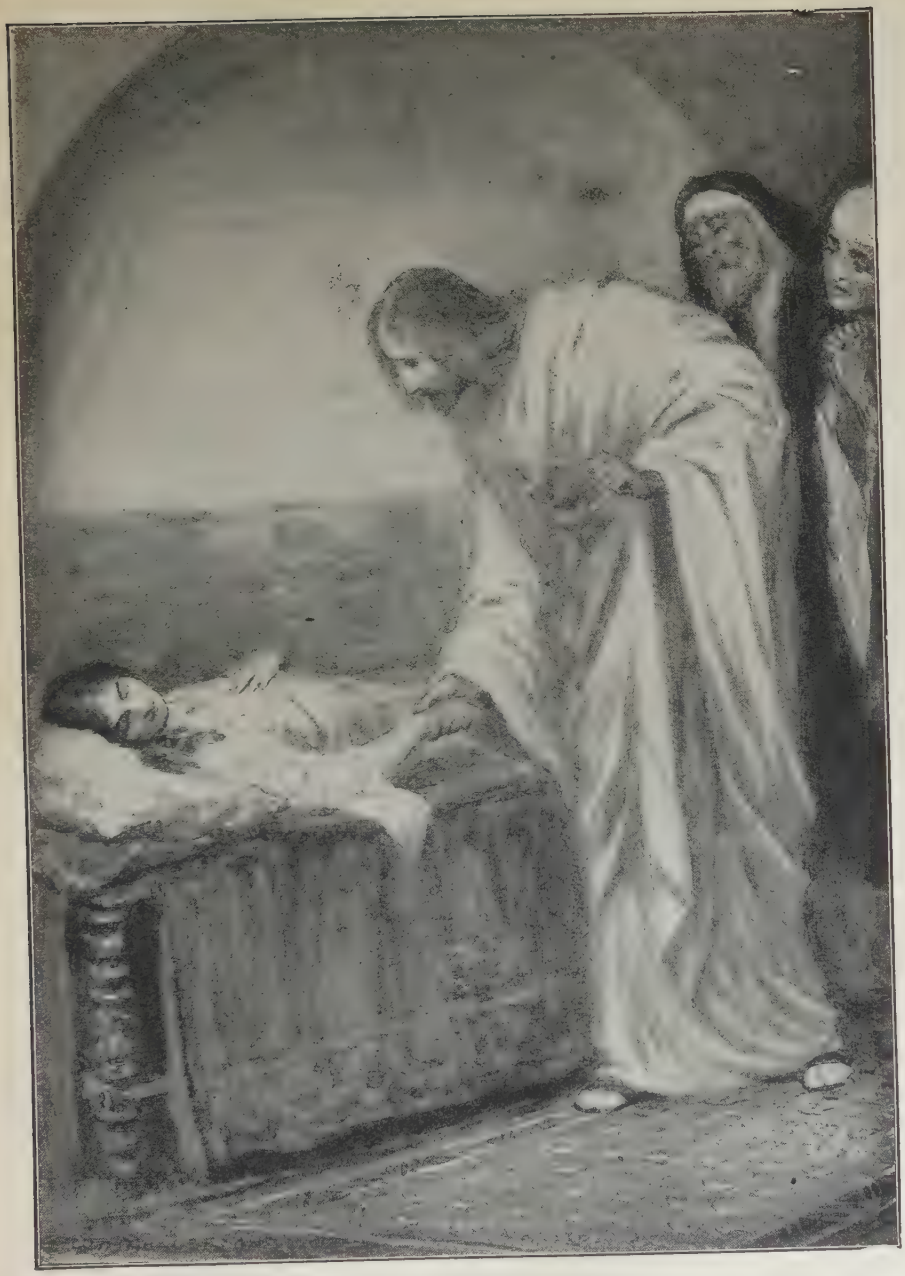
Story Seventeen.

THE LITTLE GIRL WHO WAS RAISED TO LIFE.

Matthew ix: 18 to 38; x: 1 to 42; Mark v: 22 to 43; Luke viii: 41 to 56: ix: 1 to 5.

WHEN Jesus and his disciples landed at Capernaum, after their sail across the lake, they found a crowd of people on the shore waiting for them. And a man came forward from the throng and fell down at the feet of Jesus. He was one of the chief men in the synagogue, and his name was Jairus. He said:

"O Master, come to my house at once! My little daughter is dying; but if you will come and lay your hands upon her, she will live."



JESUS RAISING TO LIFE THE DAUGHTER OF JAIRUS.

And Jesus went with Jairus, and his disciples followed him, and also many people, who thronged around Jesus. In the crowd was a poor woman who had been ill for very many years from a sore out of which her blood ran, so that she was very weak. Many doctors had tried to help her, but they could not; and she had spent all her money, so that she was now very poor.

This woman had heard of Jesus; and she tried to come to him, but she could not reach him in the throng of people. She said to herself, "If I can only touch his garment, I know that the touch

THE WOMAN TOUCHING THE HEM OF JESUS' ROBE.

will make me well." And as Jesus passed by, she reached out her hand and touched the hem of his robe. At that instant she felt in her body that she was cured. Jesus himself felt her touch, and turning around, said, "Who touched me?"

Peter said to him, "Master, the crowd throngs around you and presses upon you. How can you ask, 'Who touched me?'"

But Jesus said, "Some one has touched me; for I feel that power has gone out from me."

And he looked around to see who it was. Then the woman came forward, fearing and trembling over what she had done. She fell down before Jesus, and told how she had touched him and had

been made well. But Jesus said to her, "Daughter, be of good comfort; your faith has made you well; rise up and go in peace."

And from that hour the woman was free from her disease. All this time, while Jesus was waiting, Jairus, the father of the dying child, stood beside Jesus in great trouble, for he feared that his child would die before Jesus could come to his house. And at that moment some one came to him and said, "It is too late; your daughter is dead; you need not trouble the Master any more."

But Jesus said to him, "Do not be afraid; only believe, and she will yet be saved to you."

Soon they came to the house where Jairus lived; and they could hear the people weeping and crying aloud. Jesus said to them, "Why do you make such a noise? The little girl is not dead, but only asleep."

Jesus meant by this that we need not be filled with sorrow when our friends die, for death is only a sleep for a time until God shall awake them. But they did not understand this; and they would not be comforted, for they knew that the child was dead.

Jesus would not allow any of the crowd of people to go into the room where the dead child was. He took with him three of his disciples, Peter, James, and John, and the father and mother of the child, and shut out all the rest of the people. On a couch was lying the dead body of a girl, twelve years old. Taking the hand of the child into his own, he said to her, "Little girl, rise up!"

And the life of the little girl came again. She opened her eyes, and sat up. Jesus told them to give her something to eat; and he said to them, "Do not tell any one how the little girl was brought to life."

Already the crowds following him were so great that he could not teach the people in the city; and if it became known that he could raise the dead to life, the throng and the press of the multitudes would be greater. His great work was to teach and to bring life to the souls of men, rather than to heal, or to raise the dead.

And he went out once more among the villages of Galilee, teaching in the synagogues, and healing the sick people who were brought to him. He pitied the people, because there was no one to give them the gospel; and they were like sheep wandering and lost without a shepherd. He said to his disciples:

"The harvest truly is great, but the workers to gather the

harvest are few. Pray to the Lord of the harvest, that he may send out reapers into these harvest-fields."

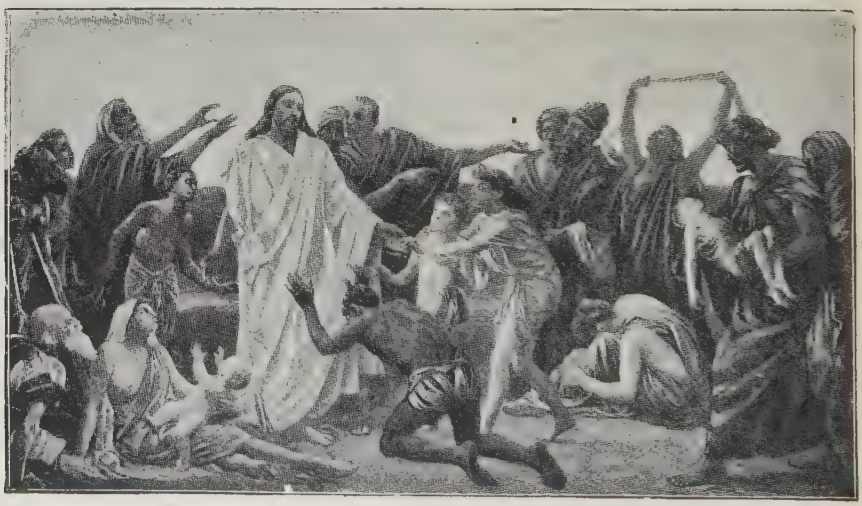
And after this Jesus sent out his twelve disciples to different places to preach in his name to the people. He sent them forth in pairs, two of them together, so that they could help each other. And he gave them power to heal the sick, and to cast out evil spirits from men. He said to them:

"Go to the lost sheep of the house of Israel; and as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out the evil spirits; freely you have received, freely give. Do not take any money with you; but at every place ask for some good man, and stay at his house.

"And if any people will not listen to your words, when you go out of that house or out of that city, shake off the dust from your sandals, as a sign; and God will judge that house or that city.

"He that hears you, hears me; and he that hears me, hears him who sent me. And if any one will give to drink to one of these little ones a cup of cold water only in the name of a disciple, he shall not lose his reward."

The twelve disciples went out in pairs, as Jesus had commanded them, and preached in all the cities of Galilee, that men should cease from their sins and turn to God.



JESUS HEALING THE SICK.

Story Eighteen.

A DANCING GIRL, AND WHAT WAS GIVEN HER.

Matthew xi: 2 to 19; xiv: 1 to 12; Mark vi: 14 to 29; Luke vii 18 to 35.

YOU remember that just before Jesus went from Jerusalem to Galilee, as we read in Story Eight of this Part, John the Baptist was put in prison by the king, Herod Antipas. Jesus stayed in Galilee for a year, and nearly all that time John the Baptist was alone in his prison near the Dead Sea. His followers, who were now very few, came to see him, and told him of the works that Jesus was doing. These were wonderful, but they were not what John had expected Jesus to do; and in his prison, with no one to explain what Jesus was saying and doing, John began to doubt a little whether Jesus were the Saviour who had been promised so long. Then, too, John's followers were inclined to feel jealous, because their master was now left alone, and all the people were seeking Jesus. John sent two of his followers to Jesus, to ask him this question, "Are you really the Saviour who is to come, or are we to look for some other as the promised Christ?"

When these men came with this message from John the Baptist they found Jesus in the midst of a great company of suffering people. They saw him making the sick well by his touch, giving sight to the blind, and casting out the evil spirits; and they listened to the words of Jesus as he taught the people.

When his work for the time was done, Jesus turned to the men who had come from John, and said to them, "Go and tell John what you have seen and heard, how the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead are raised to life, and the poor have good news preached to them. And blessed is that man who believes in me without doubting."

After these men had gone to bear the words of Jesus to John, Jesus spoke to the people about John the Baptist. He said:

"What was it that you went out into the wilderness to see? Was it a reed shaken by the wind? Was it a man dressed in rich robes? Those who are clad in splendid garments, and sit at feasts, are in the houses of kings. Who was the man whom you went out to see? Was he a prophet of God? I tell you that he was a prophet, and more than a prophet; for he was the one who came to make men ready for the coming of the king. And I say to you, that among those who are born on the earth, there has never arisen a greater man than John the Baptist. Yet he who is the least in the kingdom of God is greater than John; for he can see with his own eyes, what John can only hear of from others, the works of the gospel."

All the common people who heard this were glad, for they believed that John was a prophet, and they had been baptized by him. But the Pharisees and the rulers were not pleased, because they had refused to listen to John the Baptist or to be baptized by him.

Not long after this the end came to the noble life of John the Baptist. A great feast was held on King Herod's birthday, and all the princes and nobles of his kingdom were in the palace, eating and drinking together. While they were making merry, the young daughter of the woman Herodias, who lived with Herod as his wife, came into the supper-room and danced before the guests. Herod was so greatly pleased with her dancing that he said to her, "Ask whatever you please, and I will give it to you."

He swore a solemn oath that he would give her whatever she might ask, even to the half of his kingdom. The girl went to her mother, and said to her, "Tell me, what shall I ask?"

Her mother told her what to ask, and she came back with haste to the king, and said, "I will ask that you give me here upon a plate the head of John the Baptist!"

The king was very sorry that he had made the promise, but he was ashamed to break his word in the presence of his princes. He sent a man to the prison, with orders that the head of John the Baptist should be cut off and brought. It was done; and the young girl took it upon a plate, and gave it to her mother Herodias.

So, as Herod's father, thirty years before, had caused all the

little children of Bethlehem to be killed, as we read in Story Three of this Part, this King Herod, the son, caused John the Baptist, one of the best of men and a great prophet, to be put to death.

The followers of John the Baptist went to the prison, and took away his body and buried it; and then they went and told Jesus of all that had been done. After this they were among the followers of Jesus.

Herod the king heard of what Jesus was doing, the sick healed, the blind made to see, and the dead raised to life. Everybody by this time was talking of Jesus and wondering who he was. Some said, "This is the prophet Elijah come again to earth."

Others said, "If he is not Elijah, he is surely one of the prophets of the old time who has come to life."

But Herod said, "I know who this is. It is John the Baptist, whom I killed! He has come back to life, and by him all these great works are wrought!"

And Herod was in great alarm, for he was afraid of the man whom he had slain.

TIBERIAS, ON THE SEA OF GALILEE, WHERE HEROD LIVED.

Story Nineteen.

THE FEAST BESIDE THE SEA, AND WHAT FOLLOWED IT.

Matthew xiv : 13 to 36 ; Mark vi : 30 to 56 ; Luke ix : 10 to 17 ; John vi : 1 to 71.

WHEN the twelve disciples came back to Jesus, after preaching in his name among the villages of Galilee, they told him of all that they had done, and of what they had said to the people. The multitudes seeking after Jesus were now greater than ever before, for it was again near the time of the Passover, and very many on their way to Jerusalem turned aside to see and to hear the great Teacher. So many people were coming and going that they could scarcely find time even to eat. Jesus said to the twelve:

"Come with me apart into a quiet place, away from the crowds, and let us rest for a time."

They went into the boat and rowed across the lake to an open place, where no one lived, not far from the city of Bethsaida. But they could not be alone, for the people saw them going, and watched them from the shore, and went on foot around the northern end of the lake, and found them. When Jesus saw how eager the crowds were to hear him, he took pity on them and taught them, and healed such among them as were sick.

As it began to grow toward evening, the disciples said to Jesus, "This is a lonely place, and there is nothing here for such a crowd of people to eat. Send them away before it is too late, and tell them to go to the towns and get food."

But Jesus said to them, "They need not go away. You can give them food to eat."

They said to him, "Shall we go into the town and buy two hundred shillings' worth of bread, so that each one of them may have a little?"

Jesus turned to Philip, one of his disciples, and said to him, "Philip, where shall we find bread, that all these may eat?"

Jesus said this to try Philip's faith, for he himself knew what he would do. Philip looked at the great crowd, full five thousand men, besides women and children, and he said, "Two hundred shillings' worth of bread would not be enough to give to every one even a little piece."

Just then another of the disciples, Andrew, the brother of Peter, said to Jesus, "There is a boy here who has five loaves of barley bread and two little fishes; but what use would they be among so many people?"

Jesus said to the disciples, "Go out among the people, and divide them into companies of fifty and a hundred, and tell them to sit down in order."

So the people all sat down; and upon the green grass, arranged in rows and squares in their garments of different colors, they looked like beds of flowers.

Then Jesus took into his hands the five loaves and the two fishes which the boy had brought. He looked up to heaven, and blessed the food; and broke the loaves and the dried fishes, and gave the pieces to the disciples. They went among the companies of people, and gave to everyone bread and fish, as much as each needed. So they all ate, and had enough.

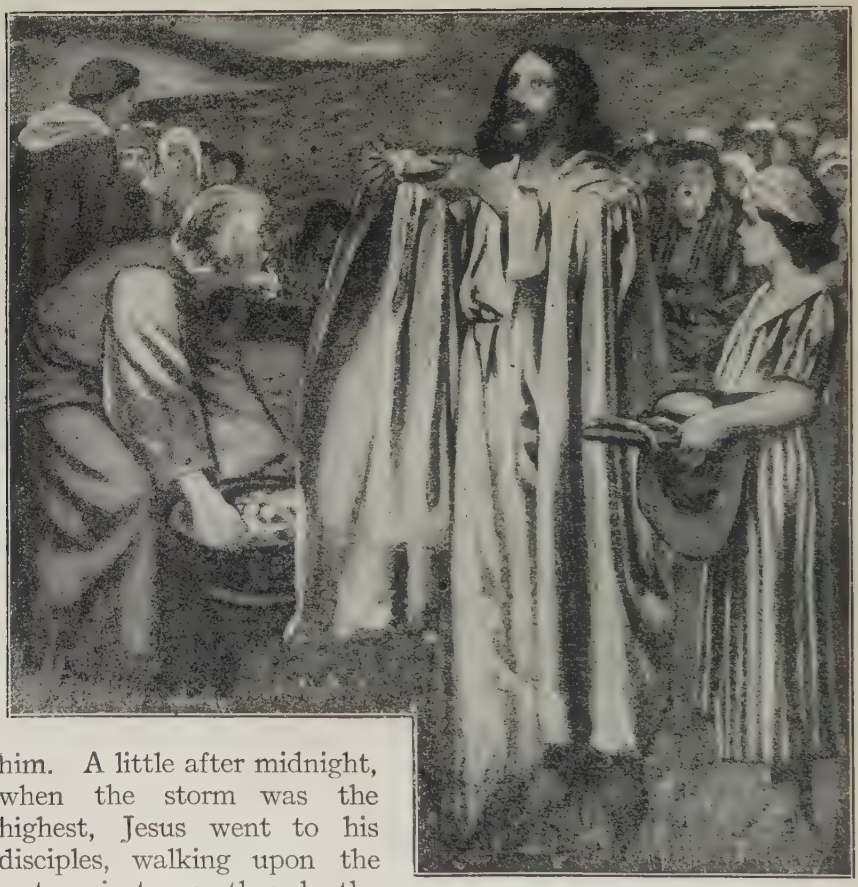
Then Jesus said, "Gather up the pieces of food that are left, so that nothing may be lost."

Each of the disciples carried a basket among the people, and when they came to Jesus all the twelve baskets were filled with the pieces that were left over of the five loaves and the two fishes.

When the people saw that here was one who could give them food, they were ready at once to make Jesus their king, and to break away from the rule of the Romans. Jesus was a King, but he would not be such a king as they wished. His kingdom was to be in the hearts of men who loved him, not a kingdom set up by the swords of soldiers. He found that his disciples were ready to help the people to make him a king, even against his own will.

So Jesus first compelled his disciples to go on board the boat, though they were not willing to do so, and to row across the lake to Capernaum. Then he sent away the great crowd of people who were still eager that he should be their king. And when all had

gone away, and he was left alone, he went up into the mountain to pray. While he was praying in the night a great storm arose upon the lake, and from the mountain Jesus could see his disciples working hard with their oars against the waves, although they could not see



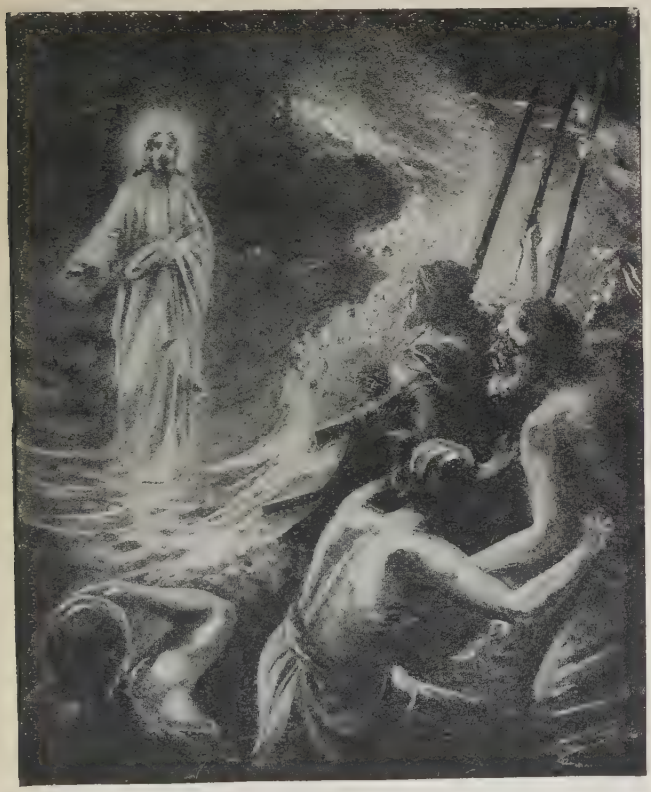
JESUS BLESSES THE FOOD.

him. A little after midnight, when the storm was the highest, Jesus went to his disciples, walking upon the water, just as though the sea was dry land. The men in the boat saw a strange figure coming near them upon the sea, and cried out with fear, for they thought that it must be a spirit. But Jesus called out to them, "Be of good cheer; it is I; be not afraid!" And then they knew that it was their Lord.

Peter spoke to Jesus, and said, "Lord, if it be thou, let me

come to thee, walking upon the water." And Jesus said to Peter, "Come."

Then Simon Peter leaped overboard from the ship, and he, too, walked on the water to go to Jesus. But when he saw how great was the storm on the sea, he began to be afraid, and forgetting to trust in the word of Jesus, he began to sink. He cried out, "Lord, save me!"



"BE OF GOOD CHEER, IT IS I."

And Jesus reached out his hand, and caught hold of him, and lifted him up, saying, "O man of little faith, why did you doubt my word?"

When Jesus came on board the boat with Peter, at once the wind ceased and the sea was calm. The disciples wondered greatly as they saw the power of Jesus. They fell down before him, and said, "In truth thou art the Son of God!" When they came to the shore, and the daylight arose, they saw that they were at the land of Gennesaret, a plain a little to the south of Capernaum. They went ashore; and as soon as the people saw Jesus, and knew who he was, they brought their sick to him, and begged that they might only touch the border of his garment; and as many as touched him were made well.

Feast Beside the Sea

Soon after this Jesus came again to Capernaum, and went into the synagogue, which was full of people, some of whom had eaten of the five loaves a few days before. These people wished Jesus to feed them in the same way again, but Jesus said to them, "Seek not for food that passes away, but for the food that gives everlasting life, such as the Son of man can give you."

They said to him, "What sign can you show that God has sent you? Moses gave our fathers bread from heaven, the manna in the desert. What can you do?"

You have read of the manna which fed the Israelites in the wilderness. Then Jesus said to them, "It was not Moses, but God, who gave your fathers bread; and God gives you now the true bread from heaven, in his Son who came down from heaven, to give life to the world."

As soon as the people found that Jesus would not work wonders to please them, they turned away from him and left him, although only a few days before they would have made him a king. When Jesus saw that the great crowds of people were with him no longer, Jesus said to his twelve disciples, "Will you also go away and leave me?"

Then Simon Peter answered him, "Lord, to whom else can we go? for thou only hast the words that will give us everlasting life."

Story Twenty.

THE LITTLE CHILD IN THE ARMS OF JESUS.

Matthew xvii : 24, to xviii : 35; Mark ix : 33 to 48; Luke ix : 46 to 50.

FROM Caesarea-philippi, in the far north, Jesus went with his disciples through Galilee, but not, as at other times, with a great multitude following him. At this time Jesus wished no one to know of his coming, for he had already preached to this people, and now he sought to be alone with his disciples. They came to Capernaum; and while they were there the officer to whom the Jews paid the tax of half a shekel, or about thirty cents, for each man, said to Peter, "Does not your Master pay the half-shekel?"

Peter said, "Yes." But when Peter came into the house, Jesus said to Peter, "Simon, do the kings of the earth take taxes of their own children, or of strangers?"

Peter said to him, "Of strangers, not of their own children."

And Jesus said, "Then the children of the King should be free from the tax. But that we may not cause trouble, do you go to the lake, and cast in a hook, and pull up the first fish that comes; and when you have opened his mouth you shall find in it a piece of money. Take that, and pay it to them for you and for me."

While Jesus was in the house, he said to his disciples, "What was it that you were talking about among yourselves while you were on the way?"

They looked at one another, and said nothing; for on the way they had been disputing as to who of them should have the highest places in their Lord's kingdom. Then Jesus said to them, "If any one among you wishes to be first, let him be willing to be the last of all, and to be a servant of all."

And Jesus took a little child in his arms, and held him up before

all his disciples, and said to them, "Unless you turn from your ways, and become like little children in spirit, you shall not enter into the kingdom of heaven. Whoever shall be gentle and lowly and willing to be taught, like this little child, he shall be the greatest in the kingdom of heaven. And whoever shall receive one such little child for my sake, he receives me. Take care not to despise one of these little ones; for I say unto you, that in heaven their angels do always look upon the face of my Father who is in heaven. For the Son of man is come to save that which was lost; and it is not the will of your Father who is in heaven that one of these little ones should perish." And Peter said to Jesus, "Lord, how many times should I forgive a brother when he has sinned against me? Till seven times?"

JESUS TAKES A LITTLE CHILD IN HIS ARMS.

Jesus said to Peter, "I do not say that you should forgive him seven times only, but seventy times seven."

Then Jesus gave to his disciples the parable or story of the Unkind Servant:

"There was once a king who had an account made with his

servants of how much money they owed him. One servant was brought before the king; and he owed the king a great sum of money, ten millions of dollars. The man had nothing with which to pay his debt, and the king commanded that the man, and his wife, and his children should be sold as slaves for the debt. Then the servant fell down before the king, and said, 'Be patient with me; give me time, and I will pay all that I owe!'

"Then the king felt a pity for his servant, set him free, and let him go without any payment, giving him all that he owed.

"But that servant went out and found another servant who owed him a small sum, only ten dollars. He came to this man, and took hold of him by the throat, and said, 'Pay what you owe me!' The man fell down before him, and said, 'Have patience with me, and I will pay you!' He would not wait for the man to earn the money, but threw the man in prison, to stay there until he should pay the debt. When his fellow-servants heard of what he had done, they were sorry for the poor debtor in prison, and came and told the king all that had been done. Then the king sent for the servant, and said to him, 'You wicked servant, I forgave you all your debt when you asked me to give you time. And you should have had mercy on your fellow-servant, just as I had mercy on you!' And the king was angry against the unkind servant, and sent him to prison, and ordered that he should be made to suffer until he should pay all his debt. So also shall my heavenly Father do to you, if from your hearts you do not forgive your brothers who have sinned against you."

Story Twenty-one.

THE GOOD SHEPHERD AND THE GOOD SAMARITAN.

John x : 1 to 41 : Luke x : 1 to 37.

AFTER the cure of the man born blind, Jesus gave to the people in Jerusalem the parable or story of "The Good Shepherd."

"Verily, verily (that is, "in truth, in truth"), I say to you, if any one does not go into the sheepfold by the door, but climbs up some other way, it is a sign that he is a thief and a robber. But the one who comes in by the door is a shepherd of the sheep. The porter opens the door to him, and the sheep know him, and listen to his call, for he calls his own sheep by name and leads them out to the pasture-field. And when he has led out his sheep, he goes in front of them, and the sheep follow him, for they know his voice. The sheep will not follow a stranger, for they do not know the stranger's voice."

The people did not understand what all this meant, and as Jesus explained it to them. He said:

"Verily, verily, I say to you, I am the door that leads to the sheepfold. If any one comes to the sheep in any other way than through me and in my name, he is a thief and a robber; but those who are the true sheep will not hear such. I am the door; if any man goes into the fold through me, he shall be saved, and shall go in and go out, and shall find pasture.

"The thief comes to the fold that he may steal, and rob the sheep and kill them; but I come to the fold that they may have life, and may have all that they need. I am the good shepherd; the good shepherd will give up his own life to save his sheep; and I will give up my life that my sheep may be saved.

"I am the good shepherd; and just as a true shepherd knows all the sheep in his flock, so I know my own, and my own know

me, even as I know the Father, and the Father knows me, and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must lead, and they shall hear my voice, and there shall be one flock and one shepherd."

The Jews could not understand these words of Jesus; but they became very angry with him, because he spoke of God as his Father. They took up stones to throw them at him, and tried to seize him, intending to kill him. But Jesus escaped from their hands, and went away to the land beyond Jordan, at the place called Bethabara, or "Bethany beyond Jordan," the same place where he had been baptized by John the Baptist more than two years before, as we read in Story Five of this Part. From this place Jesus wished to go out through the land on the east of the Jordan, a land which was called "Perea," a word that means "beyond." But before going out himself through this land, Jesus sent out seventy chosen men from among his followers to go to all the villages, and to make the people ready for his own coming afterward. He gave to these seventy the same commands that he had given to the twelve disciples, when he sent them through Galilee, of which we read in Story Seventeen, and sent them out in pairs, two men to travel and to preach together. He said:

"I send you forth as lambs among wolves. Carry no purse, no bag for food, no shoes except those that you are wearing. Do not stop to talk with people by the way; but go through the towns and the villages, healing the sick, and preaching to the people, 'The kingdom of God is coming.' He that hears you, hears me; and he that refuses you, refuses me; and he that will not hear me, will not hear him that sent me."

And after a time the seventy men came again to Jesus, saying, "Lord, even the evil spirits obey our words in thy name!"

And Jesus said to them, "I saw Satan, the king of the evil spirits, falling down like lightning from heaven. I have given you power to tread upon serpents and scorpions, and nothing shall harm you. Still, do not rejoice because the evil spirits obey you; but rejoice that your names are written in heaven." And at that time, one of the scribes,—men who wrote copies of the books of the Old Testament, and studied them, and taught them,—came to Jesus and asked him a question, to see what answer he would give. He said, "Master, what shall I do to have everlasting life?"

Jesus said to the scribe, "What is written in the law? You are a reader of God's law; tell me what it says?"

Then the man gave this answer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thou shalt love thy neighbor as thyself."

THE GOOD SHEPHERD.

Jesus said to the man, "You have answered right; do this, and you shall have everlasting life."

But the man was not satisfied. He asked another question, "And who is my neighbor?"

To answer this question, Jesus gave the parable or story of "The Good Samaritan." He said, "A certain man was going down the lonely road from Jerusalem to Jericho; and he fell among robbers, who stripped him of all that he had, and beat him; and then went away, leaving him almost dead. It happened that a certain priest was going down that road; and when he saw the man lying there, he passed by on the other side. And a Levite also, when he came to the place, and saw the man, he, too, went by on the other side. But a certain Samaritan, as he was going down, came where this man was; and as soon as he saw him he felt a pity for him. He came to the

man, and dressed his wounds, pouring oil and wine into them. Then he lifted him up, and set him on his own beast of burden, and walked beside him to an inn. There he took care of him all night; and the next morning he took out from his purse two shillings, and gave them to the keeper of the inn, and said, "Take care of him; and if you need to spend more than this, do so; and when I come again I will pay it to you."

"Which one of these three do you think showed himself a neighbor to the man who fell among the robbers?"

The scribe said, "The one who showed mercy on him."

Then Jesus said to him, "Go and do thou likewise."

By this parable Jesus showed that "our neighbor" is the one who needs the help that we can give him, whoever he may be.

Story Twenty-two.

LAZARUS RAISED TO LIFE.

John xi: 1 to 55.

WHILE Jesus was at Bethabara beyond Jordan, and ready to begin preaching in the land of Perea, he was suddenly called back to the village of Bethany, on the Mount of Olives, near Jerusalem. You remember, that Martha, and Mary, and Lazarus, the friend of Jesus, were living in this place.

The word came to Jesus that Lazarus was very ill. But Jesus did not hurry away from Bethabara to go to Bethany. He stayed two days, and then he said to his disciples, "Let us go again into Judea, near Jerusalem."

The disciples said to Jesus, "Master, when we were in Judea

last the people tried to stone you and to kill you; and now would you go there again?"

Jesus said, "Our friend Lazarus has fallen asleep; but I go that I may awake him out of his sleep." The disciples said, "Master, if he has fallen asleep, he may be well."

LAZARUS COMES TO LIFE AGAIN.

For they thought that Jesus was speaking of taking rest in sleep; but Jesus meant that Lazarus was dead. Then Jesus said to them, "Lazarus is dead; and I am glad that I was not there to keep him alive; for now you will be led to believe in me all the more fully. But let us now go to him."

Then one of the disciples, named Thomas, said to the others, "Let us also go, and die with our Master!"

So Jesus left Bethabara with his disciples, and came to Bethany; and then he found Lazarus had been buried four days. Many of the Jews had come to comfort Martha and Mary in the loss of their brother. They told Martha that Jesus was coming, and she went

to meet him, but Mary sat still in the house. As soon as Martha saw Jesus, she said to him very sadly, "Lord, if you had been here, my brother need not have died. And even now, I know that God will give you whatever you may ask."

Jesus said to her, "Your brother shall rise again."

"I know that he shall rise," said Martha, "when the last day comes, and all the dead are raised."

Jesus said to her, "I am the resurrection, the raising from the dead; and I am the life. Whoever believes on me, even though he may die, he shall live; and whoever lives and believes on me shall never die. Do you believe this?"

She said to him, "Yes, Lord, I believe that thou art the Christ, the Son of God, the one who comes into the world."

Then Martha went to her home, and said to her sister Mary, but quietly, so that no other person heard her, "The Master is here, and he asks for you!"

At once Mary rose up to go to Jesus. Her friends thought that she was going to her brother's tomb, and they went with her. Jesus was still at the place where Martha had met him, near the village. When Mary came to him, she fell down at his feet, and said, as her sister had said, "Lord, if you had been here, my brother need not have died!"

When Jesus saw her weeping, and the Jews weeping with her, he also was touched, and groaned in his spirit, and was filled with sorrow. He said, "Where have you laid him?"

They showed him the place where Lazarus was buried, a cave, with a stone laid upon the door. Jesus wept as he stood near it, and the Jews said, "See how he loved Lazarus!"

But some of them said, "If this man could open the eyes of the blind, why is it that he could not keep this man whom he loved from dying?"

Jesus, standing before the cave, and still groaning within, said, "Take away the stone!"

Martha said, "Lord, by this time his body has begun to decay, for he has been dead four days."

Jesus said to her, "Did I not say to you that if you would believe, you should see the glory of God?"

They took away the stone, as Jesus had commanded. Then Jesus lifted up his eyes toward heaven, and said:

"Father, I thank thee that thou didst hear me. I know that thou dost hear me always; but because of those who are standing here I spoke, so that they may believe that thou hast sent me."

Then, with a loud voice, Jesus called out, "Lazarus, come forth!"

And the man who had been four days dead came out of the tomb. His body, and hands, and feet were wrapped round and round with grave bands, and over his face was bound a napkin.

Jesus said to those standing near. "Loose him, and let him go!"

When they saw the wonderful power of Jesus in raising Lazarus to life many of the people believed in Jesus. But others went away and told the Pharisees and rulers what Jesus had done. They called a meeting of all the rulers, the great council of the Jews, and they said, "What shall we do, for this man is doing many works of wonder? If we let him alone everybody will believe on him, and will try to make him the king; and then the Romans will make war upon us and destroy our nation and our people."

But the high-priest Caiaphas said, "It is better for us that one man should die for the people than that our whole nation should be destroyed. Let us put this man to death."

And to this they agreed, and from that day all the rulers found plans to have Jesus slain. But Jesus knew their purpose, for he knew all things. His time to die had not yet come, and he went away with his disciples to a city near the wilderness and not far from Bethabara, where he had been before. And from this place he went forth to preach in the land of Perea, into which he had sent the seventy disciples.

Story Twenty-three.

SOME PARABLES IN PEREA.

Luke xii: 1, to xv: 32

JESUS went with his disciples through the land of Perea, on the east of the Jordan, the only part of the Israelite country that he had not already visited. The people had heard of Jesus from the seventy disciples whom he had sent through the land, as we read in Story Twenty-five, and in every place great multitudes of people came to see him and to hear him. At one time, one man called out of the crowd, and said to Jesus:

"Master, speak to my brother, and tell him to give me my share of what our father left us!"

Jesus said:

"Man, who made me a judge over you, to settle your disputes? Let both of you, and all of you, take care and keep from being covetous, seeking what is not yours."

Then Jesus gave to the people the parable or story of "The Rich Fool." He said:

"There was a rich farmer whose fields brought great harvests, until the rich man said to himself:

"'What shall I do? for I have no place where I can store up the fruits of my fields. This is what I will do. I will pull down my barns, and will build larger ones; and there I will store all my grain and my goods. And I will say to my soul, "Soul, you have goods laid up enough to last for many years; take your ease, eat, drink, and be merry."'

"But God said to the rich man, 'Thou foolish one; this night thou shalt die, and thy soul shall be taken away from thee. And the things which thou hast laid up; whose shall they be?'"

And Jesus said, "Such is the man who lays up treasure for himself, and is not rich toward God."

On one Sabbath-day, Jesus was teaching in a synagogue. And

a woman came in who for eighteen years had been bent forward, and could not stand up straight. When Jesus saw her, he called her, and said to her:

"Woman, you are set free from your trouble of body."

He laid his hands upon her; and she stood up straight, and praised God for his mercy. But the chief man in the synagogue

THE SHEPHERD GOES AFTER THE LOST SHEEP.

was not pleased to see Jesus healing on the Sabbath. He spoke to the people, and said:

"There are six days when men ought to work; in them, you should come and be healed, and not on the Sabbath-day."

But Jesus said to him and to the others:

"Does not each one of you on the Sabbath-day loose his ox or his ass from the stall, and lead him away to give him water? And should not this woman, a daughter of Abraham, who has been

bound for eighteen years, be set free from her bonds on the Sabbath-day?"

And the enemies of Jesus could say nothing; while all the people were glad at the glorious works which he did.

At one place Jesus was invited to a dinner. He said to the one who had invited him:

"When you make a dinner or a supper, do not invite your friends, or your rich neighbors; for they will invite you in return. But when you make a feast, invite the poor, the helpless, the lame and the blind; for they cannot invite you again; but God will give you a reward in his own time."

THE LOST PIECE OF SILVER.

And there went with Jesus great multitudes of people; and he turned, and said to them:

"If any man comes after me, he must love me more than he loves his own father, and his mother, and wife and children, yes, and his own life also; or else he cannot be my disciple.

"For who of you, wishing to build a tower, does not first sit down and count the cost, whether he will be able to finish. For if after he has laid the foundation, and then leaves it unfinished, every one who passes by will laugh at him, and say, 'This man began to build, and was not able to finish.'

"Or what king going out to meet another king in war, will not sit down first, and find whether he is able with ten thousand men to meet the one who comes against him with twenty thousand? And if he finds that he cannot meet him, while he is yet a great way off, he sends his messengers and asks for peace.

"Even so, every one of you must give up all that he has, if he would be my disciple."

While Jesus was teaching, many of the publicans, those who took up the taxes from the people, came to hear him; and many others who were called "sinners" by the Pharisees and the Scribes. The enemies of Jesus said:

"This man likes to have sinners come to see him, and he eats with them."

Then Jesus spoke a parable called "The Lost Sheep," to show why he was willing to talk with sinners. He said:

"What man of you, who has a hundred sheep; if one of them is lost, does not leave his ninety and nine sheep in the field, and go after the one that is lost until he finds it? And when he has found it, he lays it on his shoulders, glad to see his lost sheep again. And when he comes home he calls together his friends and neighbors, and says to them:

"'Be glad with me; for I have found my sheep that was lost!'

"Even so," said Jesus, "there is joy in heaven over one sinner who has turned to God, more than over ninety and nine good men, who do not need to turn from their sins."

Jesus gave to the people also the parable of "The Lost Piece of Money." He said:

"If any woman has ten pieces of silver, and loses one piece, will she not light a lamp, and sweep her house carefully until she finds it? And when she has found it, she calls together her friends and her neighbors, saying:

"'Be glad with me; for I have found the piece of silver that I had lost.'

"Even so, there is joy among the angels of God over one sinner that turns from his sins."

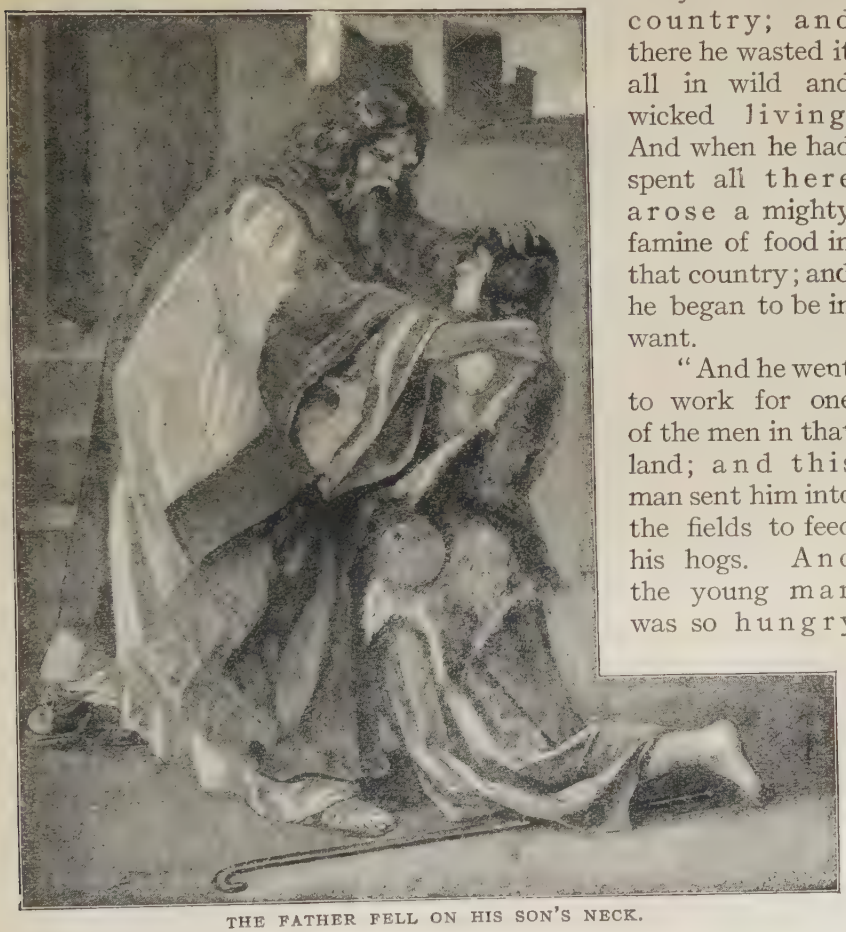
Then Jesus told another parable, that one called "The Parable of the Prodigal Son." A prodigal is one who spends everything that he has, as did the young man in this parable. Jesus said, "There was once a man who had two sons. The younger of his sons said to his father:

JESUS CALLS MATTHEW TO BE HIS DISCIPLE.

"'Father, give to me the share that will come to me, of what you own.'

"Then the father divided all that he had between his two sons; and not many days after the younger son took his share, and went away into a far country; and there he wasted it all in wild and wicked living. And when he had spent all there arose a mighty famine of food in that country; and he began to be in want.

"And he went to work for one of the men in that land; and this man sent him into the fields to feed his hogs. And the young man was so hungry



THE FATHER FELL ON HIS SON'S NECK.

that he would have filled himself with the husks that were fed to the hogs; and no one gave anything to him. At last the young man began to think of his father's house; and he said to himself."

"'How many hired servants of my father's have bread enough and to spare, while I am dying here with hunger! I will arise, and will go to my father, and will say to him, "Father, I have sinned against heaven and in your sight. I am no more worthy to be called your son; let me be one of your hired servants."'

"And he rose up, to go back to his father's house. But while he was yet afar off, his father saw him, and ran, and fell on his neck, and kissed him. And the son said unto him:

"'Father, I have sinned against heaven and in your sight. I am no more worthy to be called your son—'

"But before he could say any more, his father called to the servants, and said:

"'Bring out quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat and make merry; for this my son was dead and is alive again; he was lost and is found.' Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and asked what these things might be. And the servant said to him:

"'Your brother has come; and your father has killed the fatted calf, and is having a feast, because he is at home safe and sound.'

"But the elder brother was angry, and would not go in; and his father came out and urged him. But he answered his father, and said:

"'I have served you for these many years; and I have never disobeyed your commands; and yet you never gave me even a kid, that I might make merry with my friends. But when this your son has come, who has wasted your living with wicked people, you killed for him the fatted calf!'

"And the father said to him:

"'My son, you are always with me, and all that I have is yours. But it was fitting that we should make merry and be glad; for this your brother was dead, and is alive again; he was lost and is found.'"

By these parables Jesus showed that he came not to seek those who thought themselves so good that they did not need him; but those who were the sinful and the needy.

Story Twenty-four.

THE POOR RICH MAN, AND THE RICH POOR MAN.

Luke xvi : 1 to 31, to xviii : 1 to 34 ; Matthew xix : 13 to 30 ; xx : 17 to 19 ; Mark x : 13 to 34.

ANOTHER parable that Jesus gave was that of "The Rich Man and Lazarus." He said:

"There was a rich man; and he was dressed in garments of purple and fine linen, living every day in splendor. And at the gate leading to his house was laid a beggar named Lazarus, covered with sores, and seeking for his food the crumbs that fell from the rich man's table. Even the dogs of the street came and licked his sores.

"After a time the beggar died, and his soul was carried by the angels into Abraham's bosom. The rich man also died, and his body was buried. And in the world of the dead he lifted up his eyes, being in misery; and far away he saw Abraham, and Lazarus resting in his bosom. And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am suffering in this flame!'

"But Abraham said, 'Son, remember that you had your good things in your lifetime, and that Lazarus had his evil things; but now here he is comforted and you are in sufferings. And besides all this, between us and you there is a great gulf fixed, so that no one may cross over from us to you, and none can come from your place to us."

"And he said, 'I pray, O father Abraham, if Lazarus cannot come to me, command that he be sent to my father's house, for I have five brothers, and let him speak to them, so that they will not come to this place of torment.'

"But Abraham said, 'They have Moses and the prophets; let them hear them!'

"And he said, O father Abraham, if one should go to them from the dead, they will turn to God.'

"And Abraham said, 'If they will not hear Moses and the prophets, they will not believe, even though one should rise from the dead!'"

And this was true, for as the people would not listen to the words of Moses and the prophets about Christ, they would not believe, even after Jesus himself arose from the dead. There was another parable of Jesus, called "The Unjust Steward."

THE UNJUST STEWARD.

"A certain rich man had a steward, a man who took the care of all his possessions. He heard that his steward was wasting his property; and he sent for him, and said, 'What is this that I hear about you? You shall soon give up your place, and be my steward no longer.'

"Then the steward said to himself, 'In a few days I shall lose my place; and what shall I do? I cannot work in the fields, and I am ashamed to go begging from door to door. But I have thought of a plan that will give me friends, so that when I am put

THE PRODIGAL SON'S RETURN

THE PHARISEE AND THE PUBLICAN

out of my place, some people will take me into their houses, because of what I have done for them.'

"And this was his plan. He sent for the men who were in debt to his master, and said to the first one, 'How much do you owe to my master?'

"The man said, 'I owe him a thousand gallons of oil.'

"Then said the steward, 'You need only pay five hundred gallons.' Then to another he said, 'How much do you owe?'

"The man answered, 'I owe fifteen hundred bushels of wheat.' And the steward said to him, 'You need pay only twelve hundred bushels.'

"When his master heard of this which his steward had done, he said, 'That is a sharp, shrewd man, who takes care of himself.'"

And Jesus said, "Be as earnest and as thoughtful for the eternal life as men are for this present life."

Jesus did not approve the actions of this unjust steward, but he told his disciples to learn some good lessons even from his wrong deeds.

Jesus spoke another parable to show that people should pray always, and not be discouraged. It was the parable of "The Unjust Judge and the Widow." Jesus said:

"There was in a city a judge who did not fear God, nor seek to do right; nor did he care for man. And there was a poor widow in that city who had suffered wrong. She came to him over and over again, crying out, 'Do justice for me against my enemy who has done me wrong!'

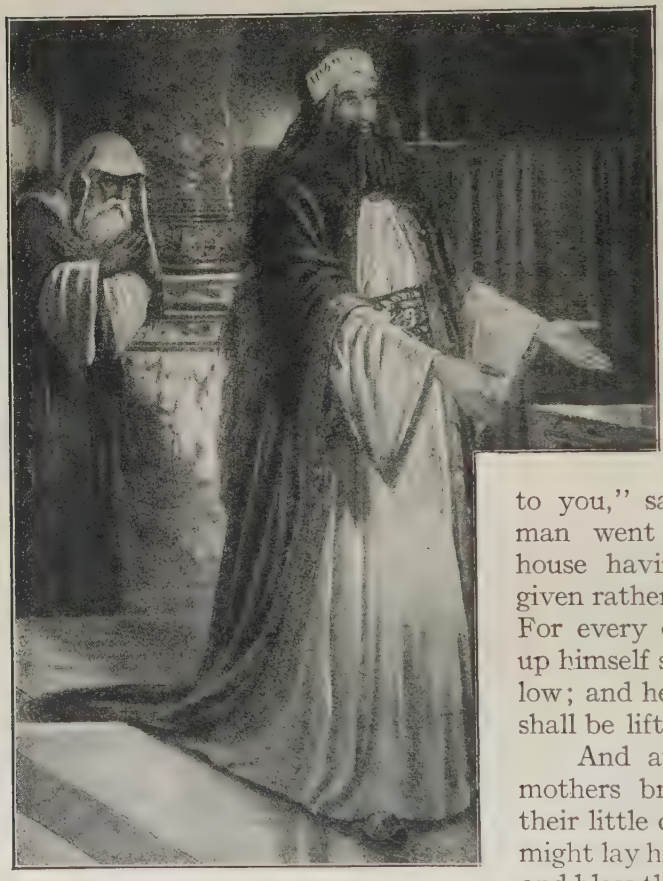
"And for a time the judge, because he did not care for the right, would do nothing. But as the widow kept on crying, at last he said to himself, 'Even though I do not fear God nor care for man, yet because this widow troubles me and will not be still, I will give her justice, or else she will wear me out by her continual crying.'

And the Lord said, "Hear what this unjust judge says! And will not a just God do right for his own who cry to him by day and night, even though he may seem to wait long? I tell you that he will answer their prayer, and will answer it soon!"

And Jesus spoke another parable to some who thought that they were righteous and holy, and set others at nought. This was the parable of "The Pharisee and the Publican."

"Two men went up into the Temple to pray, the one a Pharisee,

the other a publican. The Pharisee stood and prayed thus with himself, 'God, I thank thee that I am not as other men are. I do not rob, I do not deal unjustly. I am free from wickedness. I am not even like this publican. I fast twice in each week. I give to God one-tenth of all that I have.' But the publican standing afar off, would not lift up so much as his eyes unto heaven, but beat his breast, saying, 'God be merciful to me, a sinner!'



THE PHARISEE AND THE PUBLICAN.

"I say unto you," said Jesus, "this man went down to his house having his sins forgiven rather than the other. For every one that lifteth up himself shall be brought low; and he that is humble shall be lifted up."

And at this time the mothers brought to Jesus their little children, that he might lay his hands on them and bless them. The disciples were not pleased at this, and told them to take their children away. But Jesus called them to him, and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Whoever shall not receive the kingdom of God as a little child, he shall not enter into it." And he put his hands on them and blessed them. And a

certain young man, a ruler, came running to Jesus, and said, "Good Master, what shall I do that I may have everlasting life?"

"Why do you call me good?" said Jesus. "No one is good except one, that is God. You know the commandments; keep them."

"What commandments?" asked the young man.

"Do not kill; do not commit adultery; do not steal; do not bear false witness; honor thy father and mother."

The young man said, "All these I have kept from my youth up. What do I need more than these?"

"One thing more you need to do," said Jesus. "Go sell all that you have, and give to the poor, and you shall have treasure in heaven Then come and follow me."

But when he heard this he turned and went away very sad, for he was very rich. And when Jesus saw this, he said, "How hard it is for those that are rich to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

At this the disciples were filled with wonder. They said, "If that be so, then who can be saved?"

And Jesus said, "The things that are impossible with men are possible with God."

And Peter said, "Lord, we have left our homes and all that we have, and have followed thee."

And Jesus answered him, "Verily, I say to you, there is no man who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, who shall not have given to him many more times in this life, and in the world to come life everlasting."

Then Jesus again told his twelve disciples of what was soon to come to pass, even in a few weeks. He said, "We are going up to Jerusalem, and there all the things written by the prophets about the Son of man shall come true. He shall be made a prisoner, and shall be mocked, and treated shamefully, and shall be spit upon, and beaten, and shall be killed; and then the third day he shall rise again."

But they could not understand these things, and they did not believe that their Master was to die.

Story Twenty-five.

JESUS AT JERICHO.

Matthew xx : 20 to 34 ; Mark x : 35 to 52 ; Luke xviii ; 35, to xix : 28.

JESUS was passing through the land of Perea on his way to Jerusalem. His disciples were with him, and a great multitude of people, for again the feast of the Passover was near, and the people from all parts of the land were going up to Jerusalem to take part in the feast; and although Jesus had said, over and over again, that he was to die in Jerusalem, still many believed that in Jerusalem he would make himself king and would reign over all the land.

On one day James and John, two of the disciples of Jesus, who were brothers, the sons of Zebedee, came to Jesus with their mother. She knelt before Jesus, and her two sons knelt beside her. Jesus said to her, "What is it that you would ask of me?"

She said to him, "Lord, grant to me that my two sons may be allowed to sit beside thy throne, one on the right hand, the other on thy left, in thy kingdom."

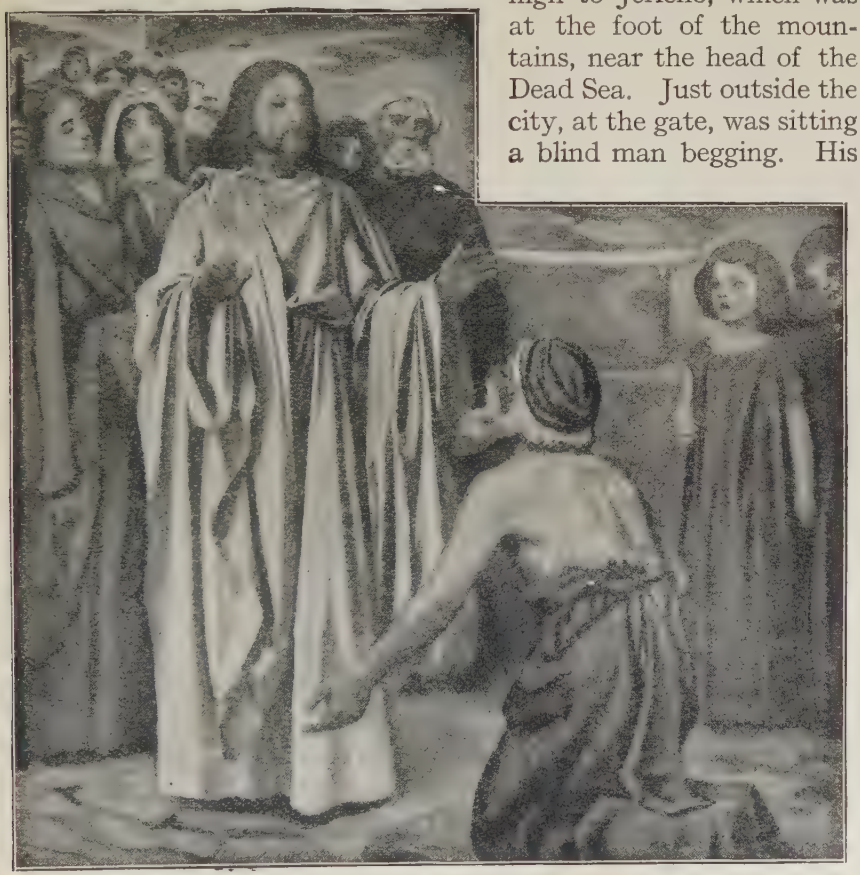
"You do not know what you are asking," answered Jesus. "Are you able to drink of the cup that I am about to drink?"

By "the cup" he meant the suffering that he was soon to endure; but this they did not understand; and they said to him, "We are able."

He said to them, "My cup indeed you shall drink; but to sit on my right hand and on my left is not mine to give, but it shall be given to those for whom God has made it ready."

When the other disciples heard that James and John had tried to get the promise of the highest places in the Lord's kingdom, they were very angry against these two brothers. But Jesus called them to him, and he said, "You know that the rulers of nations lord it over them; and their great ones are those who bear rule. But not

so shall it be among you. For whoever among you would be great, let him serve the rest. For the Son of man himself did not come to be served, but to serve others; and to give up his life that he might save many." Jesus with his disciples and a great multitude drew nigh to Jericho, which was at the foot of the mountains, near the head of the Dead Sea. Just outside the city, at the gate, was sitting a blind man begging. His



BLIND BARTIMEUS.

name was Bartimeus, which means "the son of Timeus." This man heard the noise of a crowd, and he asked what it meant. They said to him, "Jesus of Nazareth is passing by." As soon as he heard this he began to cry out aloud, "Jesus, son of David, have mercy on me!"

Many people told him not to make so great a noise, but he cried all the louder, "Jesus, son of David, have mercy on me!"

Jesus heard his cry, and stood still, and said, "Call the man to me!"

Then they came to the blind man and said, "Be of good cheer; rise up; he calls you!"

The blind man sprung up from the ground and threw away his garment, and came to Jesus. And Jesus said to him, "What do you wish me to do to you?"

"Lord that I might have my sight given to me," answered blind Bartimeus.

Then Jesus touched his eyes, and said, "Go your way; your faith has made you well."

Then immediately sight came to his eyes, and he followed Jesus, while all the people who saw it gave thanks to God.

There was another man in Jericho who had heard of Jesus, and greatly longed to see him. This was a man named Zaccheus. He was a chief man among the publicans, the men who gathered the taxes from the people, and whom all the people hated greatly. Zaccheus was a rich man, for many of the publicans made great gains. Wishing to see Jesus, and being little in size, Zaccheus ran on before the crowd, and climbed up into a sycamore-tree by the road, so that he might see Jesus as he passed by.

When Jesus came to the tree he stopped, and looked up, and called Zaccheus by name, saying, "Zaccheus, make haste and come down, for to-day I must stop in your house."

At this Zaccheus was glad. He came down at once, and took Jesus into his house. But at this many of the people found fault. They said, "He has gone in to lodge with a man who is a sinner!"

Because he was a publican, they counted him as a sinner. But Zaccheus stood before the Lord, and said, "Lord, the half of my goods I give to the poor; and if I have wrongly taken anything from any man, I give him four times as much."

And Jesus said, "To-day salvation has come to this house; for this man also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

Jesus was now drawing nigh to Jerusalem, and all the people were expecting the kingdom of God to begin at once, with Jesus as its King. On this account, Jesus gave to the people "The Parabel

JESUS ON THE MOUNT OF OLIVES LOOKING AT JERUSALEM.

of the Pounds," saying, "A certain nobleman went to a far country, expecting there to be made a king, and thence to return to his own land. Before going away he called ten servants of his, and gave to each one a pound of money, and said to them, 'Take care of this and trade with it until I come back.'

"But the people of his own land hated this nobleman, and sent messengers to the place where he had gone, to say, 'We are not willing that this man should be king over us.'

"But in the face of this message from the people, the nobleman received the crown and the kingdom, and then went back to his own land. When he had come home, he called his servants to whom he had given the pounds, so that he might know how much each had gained by trading. The first servant came before him, and said, 'Lord, your pound has made ten pounds more.'

"The king said to him, 'Well done, my good servant; because you have been found faithful in a very little, you shall bear rule over ten cities.'

"And the second came, saying, 'Your pound, lord, has made five pounds.' And his lord said to him, 'You shall be over five cities.'

"And another came, saying, 'Lord, here is your pound, which I have kept wrapped up in a napkin; for I feared you, because you are a harsh master; you take up what you did not lay down, and you reap what you did not sow.' He said to the servant, 'Out of your own mouth I will judge you, you unfaithful servant. If you knew that I was a harsh master, taking up what I did not lay down, and reaping what I did not sow, then why did you not put my money into the bank, so that when I came I should have had my own money and its gains?' And he said to those who were standing by, 'Take away from him the pound, and give it to him that has the ten pounds.'

"They said to him, 'Lord, he hath ten pounds already!'

"But the king said, 'Unto every one who cares for what he has, more shall be given; but the one who cares not for it, what he has shall be taken away from him.'

"And the king added, 'Those, my enemies, who would not have me to reign over them; bring them here, and slay them before me.'"

And after giving this parable Jesus went before his disciples up the mountains toward Jerusalem.

THE UNJUST STEWARD AND THE DEBTORS.

THE PARABLE OF THE TALENTS.

Story Twenty-six.

PALM SUNDAY.

Matthew xxi : 1 to 11; xxvi : 6 to 16; Mark ii : 1 to 11; xiv : 3 to 11; Luke xix : 29 to 41; xxii : 3 to 6; John xii : 1 to 19.

FROM Jericho, Jesus and his disciples went up the mountains, and came to Bethany, where his friends Martha and Mary lived, and where he had raised Lazarus to life. Many people in Jerusalem heard that Jesus was there; and they went out of the city to see him, for Bethany was only two miles from Jerusalem. Some came also to see Lazarus, whom Jesus had raised from the dead; but the rulers of the Jews said to each other:

"We must not only kill Jesus, but Lazarus also, because on his account so many of the people are going after Jesus and are believing on him."

The friends of Jesus in Bethany made a supper for Jesus at the home of a man named Simon. He was called "Simon the Leper;" and perhaps he was one whom Jesus had cured of leprosy. Jesus and his disciples, with Lazarus, leaned upon the couches around the table, as the guests; and Martha was one of those who waited upon them. While they were at the supper, Mary, the sister of Lazarus, came into the room, carrying a sealed jar of very precious perfume. She opened the jar, and poured some of the perfume upon the head of Jesus, and some upon his feet, and she wiped his feet with her long hair. And the whole house was filled with the fragrance of the perfume.

But one of the disciples of Jesus, Judas Iscariot, was not pleased at this. He said, "Why was such a waste of the perfume made? This might have been sold for more than forty-five dollars, and the money given to the poor!"

This he said, but not because he cared for the poor. Judas was the one who kept the bag of money for Jesus and the twelve,

and he was a thief, and took away for his own use all the money that he could steal.

But Jesus said, "Let her alone; why do you find fault with the woman? She has done a good work upon me. You have the poor always with you, and whenever you wish you can give to them. But you will have me with you only a little while. She has done what she could; for she has come to perfume my body for its burial. And truly I say to you, that wherever the gospel shall be preached throughout all the world, what this woman has done

JESUS RIDES INTO JERUSALEM.

shall be told in memory of her." Perhaps Mary knew what others did not believe, that Jesus was soon to die; and she showed her love for him, and her sorrow for his coming death, by this rich gift.

But Judas, the disciple who carried the bag, was very angry at Jesus; and from that time he was looking for a chance to betray Jesus, or to give him up to his enemies. He went to the chief priests, and said, "What will you give me if I will put Jesus into your hands?"

They said, "We will give you thirty pieces of silver."

And for thirty pieces of silver Judas promised to help them take Jesus, and make him their prisoner.

On the morning after the supper at Bethany, Jesus called two of his disciples and said to them, "Go into the next village, and at a place where two roads cross, and there you will find an ass tied, and a colt with it. Loose them, and bring them to me. And if anyone says to you, 'Why do you do this?' say 'The Lord has need of them,' and they will let them go."

They went to the place, and found the ass and the colt, and were loosing them, when the owner said, "What are you doing, untying the ass?"

And they said, as Jesus had told them to say, "The Lord has need of it!"

Then the owner gave them the ass and the colt for the use of Jesus. They brought them to Jesus, on the Mount of Olives, and they laid some of their own clothes on the colt for a cushion, and set Jesus upon it. Then all the disciples and a very great multitude threw their garments upon the ground for Jesus to ride upon. Others cut down branches from the trees and laid them on the ground.

And as Jesus rode over the mountain toward Jerusalem many walked before him waving branches of palm-trees. And they all cried together:

"Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Blessed be the kingdom of our father David, that cometh in the name of the Lord! Hosanna in the highest!"

These things they said because they believed that Jesus was the Christ, the Anointed King, and they hoped that he would now set up his throne in Jerusalem. Some of the Pharisees in the crowd, who did not believe in Jesus, said to him, "Master, stop your disciples!"

But Jesus said, "I tell you, that if these should be still, the very stones would cry out!"

And when he came into Jerusalem with all this multitude, all the city was filled with wonder. They said, "Who is this?"

And the multitude answered, "This is Jesus, the prophet of Nazareth in Galilee!"

And Jesus went into the temple, and looked around it: but he

did not stay, because the hour was late. He went again to Bethany, and there stayed at night with his friends.

These things took place on Sunday, the first day of the week; and that Sunday in the year is called Palm Sunday, because of the palm-branches which the people carried before Jesus.

Story Twenty-seven.

THE LAST VISITS OF JESUS TO THE TEMPLE.

Matthew xxi : 18, to xxiii : 39; Mark xi : 12, to xii : 44 ; Luke xix : 45, to xxi : 4.

ON Monday morning, the second day of the week, Jesus rose very early in the morning and, without waiting to take his breakfast, went with his disciples from Bethany over the Mount of Olives toward Jerusalem. On the mountain he saw at a distance a fig-tree covered with leaves, and although it was early for figs to be ripe, he hoped that he might find upon it some figs fit to be eaten. Among the Jews, and by their law, any one passing a tree could eat of its fruit, even though he were not the owner; but he would not be allowed to carry any away.

But when Jesus came near to this tree he saw that there was no fruit upon it, neither ripe nor green, but leaves only. Then a thought came into the mind of Jesus; and he spoke to the tree, while his disciples heard his words, "No fruit shall grow on thee from this time forever." And then he walked on his way to Jerusalem. We shall see later why Jesus spoke those words, and what came from them.

THE WIDOW CASTS HER MITE INTO THE TREASURY.

You remember that when Jesus came to Jerusalem the first time after he began to preach, he found the courts of the Temple filled with people buying, and selling, and changing money, and he drove them all out. This we read in Story Seven of this Part. But that had been three years before; and now when Jesus came into the Temple on the Monday morning before the Passover he found all the traders there once more, selling the oxen, and sheep, and doves for sacrifices and changing money at the tables.

And again Jesus rose up against these people who would make his Father's house a shop and a place of gain. He drove them all out; he turned over the tables of the money-changers, scattering their money on the floor; he cleared away the seats of those that were selling doves; and whenever he saw any one even carrying a jar, or a basket, or any load through the Temple, he stopped him, and made him go back. He said to all the people, "It is written in the prophets, 'My house shall be called a house of prayer for all nations, but you have made it a den of robbers!' "

The Jews had made it a rule that no blind man, nor any lame man, could go into the Temple; for they thought only those perfect in body should come before the Lord. But they forgot that God looks at hearts and not at bodies. And when Jesus found that many blind and lame people were at the doors of the Temple he allowed them to come in, and made them all well.

And the little children, who always loved Jesus, saw him in the Temple, and they cried out, as they heard others crying, "Hosanna to the Son of David!"

The chief priests and scribes were greatly displeased as they heard the voices of these children, and they said to Jesus, "Do you hear what these are saying?"

And Jesus said, "Yes; and have you never read what is written in the Psalms, 'Out of the mouth of babes and little ones, thou hast made thy praise perfect?' "

And all the common people came to hear Jesus as he taught in the Temple, and they listened to him gladly, for he gave them plain and simple teachings, with many parables or stories. But the rulers and chief priests grew more and more angry as they saw the courts of the Temple filled with people eager to hear Jesus. They tried to find some way to lay hands on Jesus, to kill him; but they dared not while all the crowds were around him.

All that day Jesus taught the people, and when night came he went out of the city, over the Mount of Olives, to Bethany, where he was safe among his friends.

And on the next morning, which was Tuesday of the week before the Passover, Jesus again went over the Mount of Olives with his disciples. They passed the fig-tree to which Jesus had spoken such strange words on the day before. And now the disciples saw that the tree was standing, withered and dried, with its leaves dry and rustling in the wind.

JESUS DRIVES OUT THE TRADERS

"Look, Master!" said Peter. "The fig-tree to which you spoke yesterday is withered!"

And Jesus said to them all, "Have faith in God, for in truth I say to you, that if you have faith, you shall not only do this which has been done to the fig-tree; but also, if you shall say to this mountain, 'Be moved away and thrown into the sea!' it shall be done. And all things, whatever they may be, that you ask in prayer, if

you have faith, shall be given to you." Again Jesus went into the Temple and taught the people.

And Jesus gave another parable or story, that of "The Wedding Feast." He said:

"There was a certain king who made a great feast at the wedding of his son; and he sent out his servant to call those whom he had invited to the feast. But they would not come. Then he sent forth other servants, and said, 'Tell those who were invited that my dinner is all ready; my oxen are killed, and the dishes are on the table. Say to them, "All things are ready; come to the marriage-feast!"'

JESUS AND THE PIECE OF MONEY.

"But the men who had been sent for would not come. One went to his farm, another to his shop, and some of them seized the servants whom he sent, and beat them, and treated them roughly; and some of them they killed. This made the king very angry. He sent his armies, and killed those murderers, and burned up their city. Then he said to his servants, 'The wedding-feast is ready, but those that were invited were not worthy of such honor. Go out into the streets, and call in everybody that you can find, high and low, rich and poor, good and bad, and tell them that they are welcome.'

"The servants went out and invited all the people of every kind, and brought them to the feast, so that all the places were filled. And to all who came they gave a wedding garment, so that every one might be dressed as was fitting before the king.

"But when the king came in to meet his guests, he saw there a man who had not on a wedding garment. He said to him, 'Friend, why have you come to the feast without a wedding garment?'

"The man had nothing to say; he stood as one dumb. Then the king said to his officers, 'Bind him hand and foot, and throw him out into the darkness, where there shall be weeping and gnashing of teeth. For in the kingdom of God many are called, but few are chosen.' "

The enemies of Jesus thought that they had found a way to bring him into trouble, either with the people, or with the Romans, who were the rulers over the land. So they sent to him some men, who acted as though they were honest and true, but were in their hearts seeking to destroy Jesus. These men came, and they said, "Master, we know that you teach the truth, and that you are not afraid of any man. Now tell what is right, and what we should do. Ought our people, the Jews, to pay taxes to the Roman Emperor Cæsar, or not? Shall we pay, or shall we not pay?"

And they watched for his answer. If he should say, "It is right to pay the tax," then these men could tell the people, "Jesus is the friend of the Romans, and the enemy of the Jews." and then they would turn away from him. But if he should say, "It is not right to pay the tax; refuse to pay it," then they might say to the Roman governor that Jesus would not obey the laws, and the governor might put him in prison or kill him. So whatever answer Jesus might give, they hoped he might make trouble for himself.

But Jesus knew their hate and the thoughts of their hearts, and he said, "Let me see a piece of the money that is given for the tax."

They brought him a silver piece, and he looked at it, and said, "Whose head is this on the coin? Whose name is written over it?"

They answered him, "That is Cæsar, the Roman emperor."

"Well, then," said Jesus, "give to Cæsar the things that are Cæsar's, and give to God the things that are God's!"

They wondered at his answer, for it was so wise that they could speak nothing against it. They tried him with other questions, but he answered them all, and left his enemies with nothing to say.

Then Jesus turned upon his enemies, and spoke to them his last words. He told them of their wickedness, and warned them that they would bring down the wrath of God upon them.

Jesus was in the part of the Temple called "The Treasury," because around the wall were boxes in which the people dropped their gifts when they came to worship. Some that were rich gave much money; but a poor widow came by and dropped in two little coins, the very smallest, the two together worth only a quarter of a cent. Jesus said, "I tell you in truth that this poor widow has dropped into the treasury more than all the rest. For the others gave out of their plenty, but she, in her need, has given all that she had."

And with these words Jesus rose up, and went out of the Temple for the last time. Never again was the voice of Jesus heard within those walls.

THE POOR WIDOW DROPS IN TWO LITTLE COINS.

Story Twenty-eight.

THE PARABLES ON THE MOUNT OF OLIVES.

Matthew xxiv: 1, to xxv: 46; Mark xiii: 1 to 37; Luke xxi: 5 to 38.

AFTER Jesus had spoken his last words to the people and their rulers, he walked out of the Temple with his disciples. As they were passing through the great gates on the east of the Temple the disciples said to Jesus, "Master, what a splendid building this is! Look at these great stones in the foundation!"

Jesus answered the disciples, "Do you see these great walls? The time is coming when these buildings shall be thrown down. when not one stone that you are looking upon shall be left in its place; when the very foundations of this house and this city shall be torn up!"

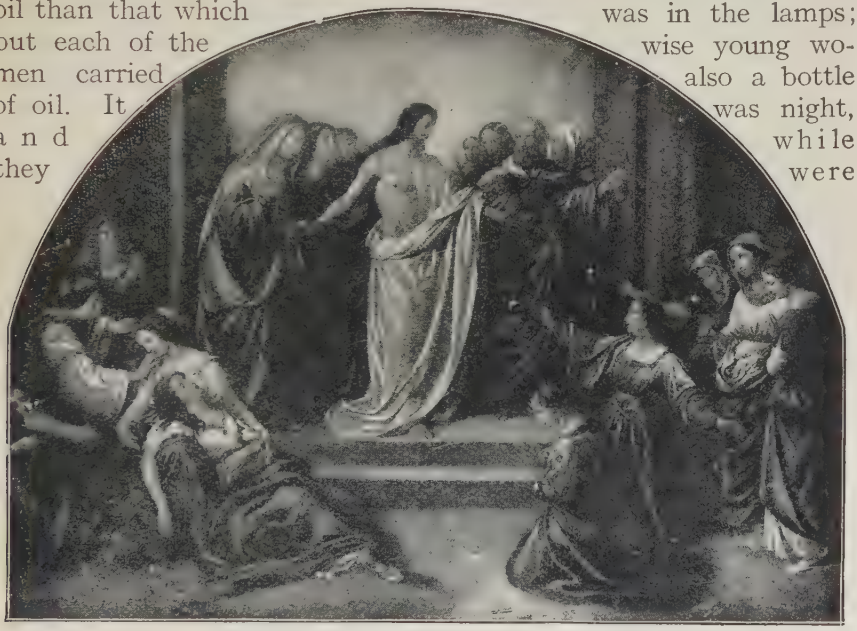
These words filled the followers of Jesus with the deepest sorrow, for they loved the Temple and the city of Jerusalem, as all Jews loved it, and to them its all seemed the ruin of he whole world. Yet they believed the words of their Master, for they knew that he was a prophet, whose words were sure to come to pass, and that he was more than a prophet, even the son of God. They walked with Jesus down into the valley of the brook Kedron, and up the slopes of the Mount of Olives. On the top of the mountain they looked down upon the Temple and the city; and then some of the disciples said to Jesus:

"Master, tell us when shall these dreadful things be? Give us some sign, that we may know when they are coming."

Then Jesus sat down with his disciples on the mountain and told them of many things that were to come upon the city and the world; how wars should arise, and earthquakes and diseases should break forth; how enemies were to come and fight against Jerusalem, and destroy it and scatter its people: and how trouble should arise

upon all the earth. And he told them that he would sometime come again, as the Lord of all; and that all who believe in him should watch, and be ready to meet him. Then he gave the Parable of "The Ten Young Women." This was the story:

"There were ten young women who were going out one night with their lamps in their hands to meet a wedding party. Five of these young women were wise, and five were foolish. Those that were foolish took with them their lighted lamps, but had no more oil than that which was in the lamps; but each of the wise young women carried also a bottle of oil. It was night, and while they were



THE COMING OF THE BRIDEGROOM.

waiting for the bridal party they all fell asleep. At midnight they were all awaked by the sudden cry, 'The bridegroom is coming! Go out to meet him!'

"Then all the young women rose up, and trimmed their lamps. And the foolish ones said, 'Let us have some of your oil, for our lamps are going out.'

"But the other young women said, 'Perhaps there will not be enough for us and for you too; go to those who sell, and buy oil for yourselves.'

"The young women who had no oil went away to buy; and while they were away the bridal party came, and those that were ready went in with them to the feast; and then the door was shut. And afterward the other young women came, knocking on the door, and calling out, 'Lord, Lord, open to us!'

"But he said, 'I do not know you.'

"And he would not open the door. Watch, therefore, for you do not know the day nor the hour when your Lord will come."

THEY TOOK THE UNFAITHFUL SERVANT AWAY.

Jesus also gave to his disciples another parable or picture of what shall come to pass at the end of the world. He said:

"When the Son of Man shall come in his glory, and all the angels of God shall come with him, then he shall sit on his glorious throne as King. And before him shall be brought together all the people of the world; and he shall divide them, and make them stand apart, just as a shepherd divides the sheep from the goats. And he shall put his sheep on his right hand, and the goats on

his left. Then the King shall say to those on his right hand, 'Come, ye whom my Father has blessed; come, and take the kingdom which God has made ready for you. For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you took me into your home; I was naked, and you gave me clothes; I was sick, and you visited me; I was in prison, and you came to me.'

"Then all those on the right of the King will say:

"'Lord, when did we see thee hungry, and feed thee? or thirsty and gave thee drink? And when did we see thee a stranger, and took thee in? or naked and gave thee clothes? And when did we see thee sick, or in prison, and come to thee?'

"And the King shall answer, and shall say to them:

"'Inasmuch as you did it to one of these my brothers, even the very least of them, you did it to me.'

"Then the King shall turn to those on his left hand, and shall say to them:

"'Go away from me, ye cursed ones, into the everlasting fire which has been made ready for the devil and his angels. For I was hungry, and you gave me no food; I was thirsty, and you gave me no drink; I was a stranger, and you did not open your doors to me; I was naked, and you gave me no clothes; I was sick, and in prison, and you did not visit me.'

"Then shall they answer him:

"'Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not help thee?'

"And the King shall say to them:

"'Inasmuch as you did it not to one of these the least of my brothers, you did it not to me.'

"And the wicked shall go away to be punished forever; but the righteous unto everlasting life."

After these words, Jesus went with his disciples again to Bethany.

Story Twenty-nine.

THE LAST SUPPER.

Matthew xxvi: 17 to 35; Mark xiv: 12 to 31; Luke xxii: 7 to 38; John xiii: 1, to xvii : 26.

ON one of the days in the week before the Passover, the disciples came to Jesus at Bethany, and said, "Master, where shall we make ready the Passover for you to eat?"

Then Jesus called to himself the two disciples, Peter and John, and said to them, "Go into the city, and a man carrying a pitcher of water will meet you; follow him, and go into the house where he goes, and say to the head of the house, 'The Master says, "Where is my guest-room; where I can eat the Passover with my disciples?'"

"And he will himself show you a large upper room, furnished; there make ready for us."

Peter and John went into Jerusalem, and soon in the street they saw a man walking toward them carrying a pitcher of water. They followed him, went into the house where he took the pitcher, and spoke to the man who seemed to be its head:

"The Master says, 'Where is the guest-room for me, where I may eat the Passover with my disciples?'"

The man led them upstairs, and showed them a large upper room, with the table and the couches around it, all ready for the guests at dinner. Then the disciples went out, and brought a lamb, and roasted it; and made ready the vegetables and the thin wafers of bread made without yeast, for the meal.

On Thursday afternoon, Jesus and his disciples walked out of Bethany together, and over the Mount of Olives, and into the city. Only Jesus, who could read the thoughts of men, knew that one of these disciples, Judas, had made a promise to the chief priests to lead them and their servants to Jesus, when the hour should come to seize him: and Judas was watching for the best time to do this

dreadful deed. They came into the house, and went upstairs to the large room, where they found the supper all ready. The meal was spread upon a table; and around the table were couches for the company, where each one lay down with his head toward the table, so near that he could help himself to the food, while his feet were at the foot of the couch, toward the wall of the room. Their feet were bare, for they had all taken off their sandals as they came in.

Jesus was leaning at the head of the table, and John, the disciple whom Jesus loved most, was lying next to him. While they were eating, Jesus took bread, and gave thanks. Then he broke it, and passed a piece to each one of the twelve, saying:

"Take, and eat; this is my body which is broken for you; do this and remember me."

Afterward, he took the cup of wine, and passed it to each one, with the words:

"This cup is my blood, shed for you, and for many, that their sins may be taken away; as often as you drink this, remember me."

While they were still leaning on the couches around the table, Jesus rose up, and took off his outer robe, and then tied around his waist a long towel. He poured water into a basin, and while all the disciples were wondering, he carried the water to the feet of one of the disciples, and began to wash them, just as though he himself were a servant. Then he washed the feet of another disciple, and then of still another. When he came to Simon Peter, Peter said to him, "Dost thou, O Lord, wash my feet?"

Jesus said to him, "What I do, you cannot understand now, but you will understand it after a time."

"Lord, thou shalt never wash my feet," said Peter.

"If I do not wash you," said Jesus, "then you are none of mine."

Then Peter said, "O Lord, wash not only my feet, but my hands and my head too!"

But Jesus said to him, "No, Peter; one who has already bathed needs only to wash his feet, and then he is clean. And you are clean, but not all of you."

For he knew that among those whose feet he was washing was one, the traitor, who would soon give him up to his enemies. After he had washed their feet, he put on his garments again, and leaned once more on his couch, and looked around, and said:

"Do you know what I have done to you? You call me 'Master' and 'Lord,' and you speak rightly, for so I am. If I, your Lord and Master, have washed your feet, you also ought to wash each other's feet; for I have given you an example that you should do to each other as I have done to you."

By this Jesus meant that all who follow him should help and serve each other, instead of seeking great things for themselves.

While Jesus was talking, he became very sad and sorrowful, and said, "Verily, verily, I say to you, that one of you that are eating with me shall betray me, and give me up to those who will kill me."

Then all the disciples looked round on each other, wondering who was the one that Jesus meant. One said, and another said, "Am I the one, Lord?"

And Jesus said, "It is one of you twelve men, who are dipping your hands into the same dish and eating with me. The Son of Man goes, as it is written of him; but woe to that man who betrays him and gives him up to die. It would have been good for that man if he had never been born."

While Jesus was speaking, Simon Peter made signs to John across the table, that he, leaning next to Jesus, should ask him who this traitor was. So John whispered to Jesus, as he was lying close to him, "Lord, who is it?"

Jesus answered, but so low that none else heard: "It is the one to whom I will give a piece of bread after I have dipped it in the dish."

Then Jesus dipped into the dish a piece of bread, and gave it to Judas Iscariot, who was lying near him. And as he gave it, he said, "Do quickly what you are going to do."

No one except John knew what this meant. Not all heard what Jesus said to Judas; and those who heard thought that Jesus was telling him to do something belonging to the feast, or perhaps, as Judas carried the money, that he should make some gift to the poor. But Judas at once went out, for he saw now that his plan was known, and it must be carried out now or never. He knew that after the supper Jesus would go back to Bethany, and he went to the rulers, told them where they might watch for Jesus on his way back to Bethany, and went with a band of men to a place at the foot of the Mount of Olives, where he was sure Jesus would pass.

JESUS WASHES THE FEET OF PETER.

As soon as Judas had gone out, Jesus said to the eleven disciples, "Little children, I shall be with you only a little while. I am going away; and where I go, you cannot come now. But when I am gone away from you, remember this new commandment that I give you, that you love one another even as I have loved you."

Simon Peter said to Jesus, "Lord, where are you going?"

Jesus answered, "Where I go, you cannot follow me now, but you shall follow me afterward."

Peter said to him, "Lord, what, cannot I follow you even now? I will lay down my life for your sake."

Jesus said, "Will you lay down your life for me? I tell you, Peter, that before the cock crows to-morrow morning you will three times deny that you have ever known me!"

But Peter said, "Though I die, I will never deny you, Lord!"

And so said all the other disciples; but Jesus said to them, "Before morning comes every one of you will leave me alone. Yet I will not be alone, for the Father will be with me."

Jesus saw that Peter and all his disciples were full of sorrow at his words, and he said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many houses; if it were not so, I would have told you; for I am going to make ready a place for you. And when it is ready, I will come again, and take you to myself, that where I am, there you may be also."

Then Jesus talked with the disciples a long time, and prayed for them. And about midnight they left the supper-room together, and came to the Mount of Olives.

Story Thirty.

THE OLIVE ORCHARD AND THE HIGH-PRIEST'S HALL.

Matthew xxvi : 36 to 75 ; Mark xiv : 32 to 72 ; Luke xxii : 40 to 62 ; John xviii : 1 to 27.

AT the foot of the Mount of Olives, near the path over the hill toward Bethany, there was an orchard of olive trees, called "The Garden of Gethsemane." The word "Gethsemane" means "oil press." Jesus often went to this place with his disciples, because of its quiet shade. At this garden he stopped, and outside he left eight of his disciples, saying to them, "Sit here, while I go inside and pray."

He took with him the three chosen ones, Peter, James and John, and went within the orchard. Jesus knew that in a little while Judas would be there with a band of men to seize him; that within a few hours he would be beaten, and stripped, and led out to die. The thought of what he was to suffer came upon him and filled his soul with grief. He said to Peter, and James, and John:

"My soul is filled with sorrow; a sorrow that almost kills me. Stay here and watch while I am praying."

He went a little further among the trees, and flung himself down upon the ground, and cried out:

"O, my Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou willest!"

So earnest was his feeling and so great his suffering, that there came out upon his face great drops of sweat like blood, falling upon the ground. After praying for a time, he rose up from the earth, and went to his three disciples, and found them all asleep. He awaked them, and said to Peter:

"What, could you not watch with me one hour? Watch and

pray, that you may not go into temptation. The spirit indeed is willing, but the flesh is weak."

He left them, and went a second time into the woods, and fell on his knees, and prayed again, saying:

"O, my Father, if this cup cannot pass away, and I must drink it, then thy will be done."

He came again to the three disciples, and found them sleeping; but this time he did not wake them. He went once more into the woods, and prayed, using the same words. And an angel from heaven came to him, and gave him strength.

He was now ready for the fate that was soon to come, and his heart was strong. Once more he went to the three disciples, and said to them:

"You may as well sleep on now, and take your rest, for the hour is at hand; and already the Son of man is given by the traitor into the hands of sinners. But rise up, and let us be going. See, the traitor is here!"

The disciples awoke; they heard the noise of a crowd, and saw the flashing of torches, and the gleaming of swords and spears. In the throng they saw Judas standing, and they knew now that he was the traitor of whom Jesus had spoken the night before. Judas came rushing forward, and kissed Jesus, as though he were glad to see him. This was a signal that he had given beforehand to the band; for the men of the guard did not know Jesus, and Judas had said to them, "The one that I shall kiss is the man that you are to take; seize him and hold him fast."

Jesus said to Judas, "Judas, do you betray the Son of man with a kiss?"

Then he turned to the crowd, and said, "Whom do you seek?"

They answered, "Jesus of Nazareth."

Jesus said, "I am he."

When Jesus said this, a sudden fear came upon his enemies; they drew back, and fell upon the ground.

After a moment, Jesus said again, "Whom do you seek?"

And again they answered, "Jesus of Nazareth."

And Jesus said, pointing to his disciples, "I told you that I am he. If you are seeking me, let these disciples go their own way."

But as they came forward to seize Jesus, Peter drew his sword, and struck at one of the men in front, and cut off his right ear

The man was a servant of the high-priest, and his name was Malchus.

Jesus said to Peter, "Put up the sword into its sheath; the cup which my Father has given me, shall I not drink it? Do you not know that I could call upon my Father, and he would send to me armies upon armies of angels?"

Then he spoke to the crowd: "Let me do this." And he touched the place where the ear had been cut off, and it came on again and was well. Jesus said to the rulers and leaders of the

JESUS FINDS HIS DISCIPLES ASLEEP.

armed men, "Do you come out against me with swords and clubs as though I were a robber? I was with you every day in the Temple, and you did not lift your hands against me. But the words in the Scriptures must come to pass; and this is your hour."

When the disciples of Jesus saw that he would not allow them to fight for him, they did not know what to do. In their sudden alarm they all ran away, and left their Master alone with his enemies. These men laid their hands on Jesus, and bound him, and led him away to the house of the high-priest. There were at that time two men called high-priests by the Jews. One was Annas, who had

been high-priest until his office had been taken from him by the Romans, and given to Caiaphas, his son-in-law. But Annas still had great power among the people; and they brought Jesus, all bound as he was, first before Annas.

Simon Peter and John, the disciple whom Jesus loved, had followed after the crowd of those who carried Jesus away, and they came to the door of the high-priest's house. John knew the high-priest and went in, but Peter at first stayed outside, until John went out and brought him in. He came in, but did not dare to go into the room where Jesus stood before the high-priest Annas. In the courtyard of the house they had made a fire of charcoal, and Peter stood among those who were warming themselves at the fire.

Annas, in the inner room, asked Jesus about his disciples and teaching. Jesus answered him, "What I have taught has been open in the synagogues and in the Temple. Why do you ask me? Ask those that heard me; they know what I said."

Then one of the officers struck Jesus on the mouth, saying to him, "Is this the way that you answer the high-priest?"

Jesus answered the officer calmly and quietly, "If I have said anything evil, tell what the evil is; but if I have spoken the truth, why do you strike me?"

While Annas and his men were thus showing their hate toward Jesus, who stood bound and alone among his enemies, Peter was still in the courtyard, warming himself at the fire. A woman, who was a serving-maid in the house, looked at Peter sharply, and finally said to him, "You were one of those men with this Jesus of Nazareth!"

Peter was afraid to tell the truth, and he answered her, "Woman, I do not know the man, and I do not know what you are talking about."

And to get away from her he went out into the porch of the house. There another woman-servant saw him, and said, "This man was one of those with Jesus!"

And Peter swore with an oath that he did not know Jesus at all. Soon a man came by, who was of kin to Malchus, whose ear Peter had cut off. He looked at Peter, and heard him speak, and said, "You are surely one of this man's disciples, for your speech shows that you came from Galilee."

Then Peter began again to curse and to swear, declaring that he did not know the man of whom they were speaking.

Just at that moment the loud, shrill crowing of a cock startled Peter, and at the same time he saw Jesus, who was being dragged through the hall from Annas to the council-room of Caiaphas, the other high-priest. And the Lord turned as he was passing and looked at Peter.

Then there flashed into Peter's mind what Jesus had said on the evening before, "Before the cock crows to-morrow morning, you will three times deny that you have ever known me."

Then Peter went out of the high-priest's house into the street, and he wept bitterly because he had denied his Lord.

PETER WENT OUT AND WEPT BITTERLY.

Story Thirty-one.

THE CROWN OF THORNS.

Matthew xxvi : 57, to xxvii : 26 ; Mark xv : 1 to 15 ; Luke xxii : 66, to xxiii : 25 ; John xviii : 19, to xix : 16.

FROM the house of Annas the enemies of Jesus led him away bound to the house of Caiaphas, whom the Romans had lately made high-priest. There all the rulers of the Jews were called together, and they tried to find men who would swear that they had heard Jesus say some wicked thing. This would give the rulers an excuse for putting Jesus to death. But they could find nothing. Some men swore one thing, and some swore another; but their words did not agree.

Finally the high-priest stood up, and said to Jesus, who stood bound in the middle of the hall, "Have you nothing to say? What is it that these men are speaking against you?"

But Jesus stood silent, answering nothing. Then the high-priest spoke again, "Are you the Christ, the Son of God?"

And Jesus said, "I am; and the time shall come when you will see the Son of man sitting on the throne of power and coming in the clouds of heaven!"

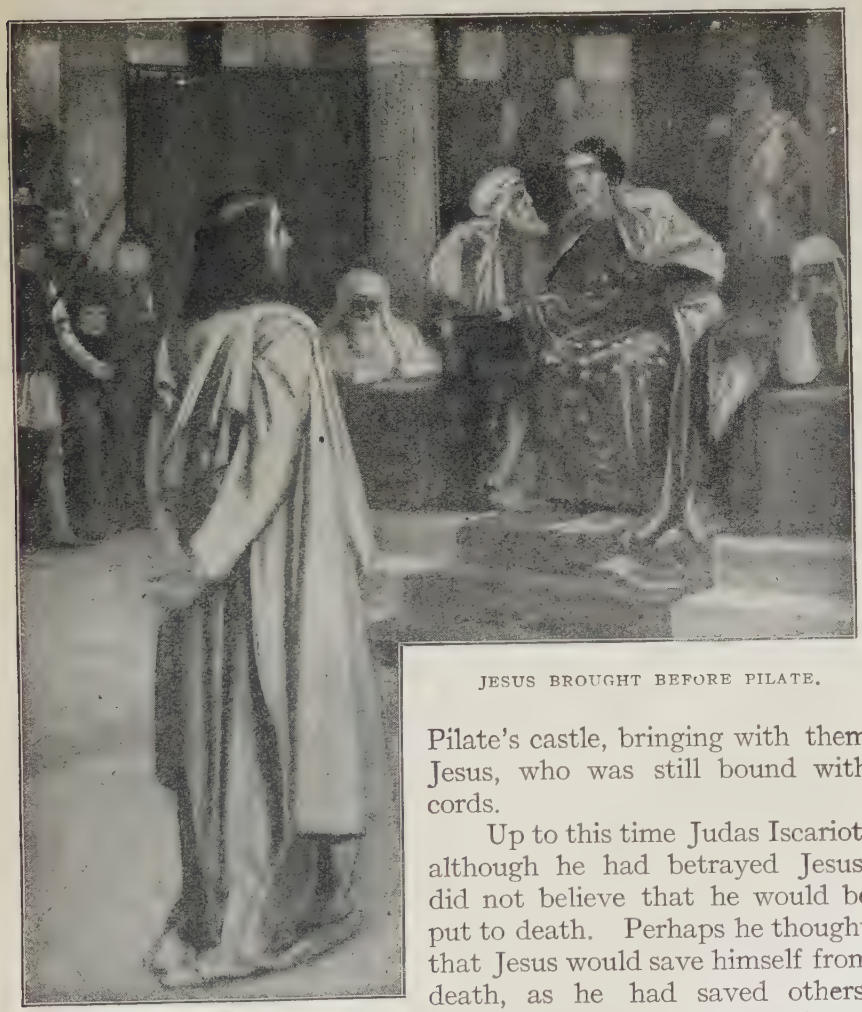
These words made the high-priest very angry. He said to the rulers, "Do you hear these dreadful words? He says that he is the Son of God. What do you think of words like these?"

They all said, with one voice, "He deserves to be put to death!"

Then the servants of the high-priest and the soldiers that held Jesus began to mock him. They spat on him, and they covered his face, and struck him with their hands, and said, "If you are a prophet, tell who it is that is striking you!"

The rulers of the Jews and the priests and the scribes passed a vote that Jesus should be put to death. But the land of the Jews was then ruled by the Romans, and no man could be put to death

unless the Roman governor commanded it. The Roman governor at that time was a man named Pontius Pilate, and he was then in the city. So all the rulers and a great crowd of people came to



JESUS BROUGHT BEFORE PILATE.

Pilate's castle, bringing with them Jesus, who was still bound with cords.

Up to this time Judas Iscariot, although he had betrayed Jesus, did not believe that he would be put to death. Perhaps he thought that Jesus would save himself from death, as he had saved others, by some wonderful work. But when he saw Jesus bound and beaten, and doing nothing to protect himself, and when he heard the rulers vote that Jesus should be put to death, Judas knew how wicked was the deed that he had wrought. He brought back the

thirty pieces of silver that had been given to him as the reward for betraying his Lord, and he said, "I have sinned in betraying one who has done no wrong!"

But they answered him, "What is that to us? You look after that!"

When Judas saw that they would not take back the money and let Jesus go free, he carried the thirty pieces to the Temple, and threw them down on the floor. Then he went away and hanged himself. And thus the traitor died.

After that the rulers scarcely knew what to do with the money. They said, "We cannot put it into the treasury of the Temple, because it is the price paid for a man's blood."

And when they had talked together, they used it in buying a piece of ground called "the potter's field." This they set apart as a place for burying strangers who died in the city and had no friends. But every one in Jerusalem spoke of that place as "The Field of Blood."

It was very early in the morning when the rulers of the Jews brought Jesus to Pilate. They would not go into Pilate's hall, because Pilate was not of their nation; and Pilate came out to them, and asked them, "What charge do you bring against this man?"

They answered, "If he were not an evil-doer, we would not have brought him to you."

Pilate did not wish to be troubled, and he said, "Take him away, and judge him by your own law!"

The Jews said to Pilate, "We are not allowed to put any man to death, and we have brought him to you. We have found this man teaching evil, and telling men not to pay taxes to the Emperor Cæsar, and saying that he himself is Christ, a king."

Then Pilate went into his court-room, and sent for Jesus; and when he looked at Jesus, he said, "Are you the King of the Jews? Your own people have brought you to me. What have you done?"

Jesus said to him, "My kingdom is not of this world. If it were of this world, then those who serve me would fight to save me from my enemies. But now my kingdom is not here."

Pilate said, "Are you a king, then?"

Jesus answered him, "You have spoken it. I am a king. For this was I born, and for this I came into the world, that I might speak the truth of God to men."

"Truth," said Pilate, "What is truth?"

Then, without waiting for an answer, Pilate went out to the rulers and the crowd, and said, "I find no evil in this man."

Pilate thought that Jesus was a harmless man, but perhaps one whose mind was weak, and he could see no reason why the rulers and the people should be so bitter against him. But they cried out all the more, saying, "He stirs up the people everywhere, from Galilee even to this place."

"LOOK ON THIS MAN."

When Pilate heard the word "Galilee," he asked if this man had come from that land. They told him that he had; and then Pilate said, "Galilee and its people are under the rule of Herod. He has come up to Jerusalem, and I will send this man to him."

So, from Pilate's court-room, Jesus was sent, still bound, to Herod's palace. This was the Herod who had put John the Baptist in prison, and had given his head to a dancing-girl, at the request of her mother, Herodias. Herod was very glad to see Jesus, for

he had heard many things about him; and he hoped to see him do some wonderful thing. But Jesus would not work wonders as a show, to be looked at; and when Herod asked him many questions, Jesus would not speak a word. Herod would not judge Jesus, for he knew that Jesus had done nothing wrong; so he and his soldiers mocked Jesus, and dressed him in a gay robe, as though he were a make-believe king, and sent him back to Pilate.

So Pilate, much against his will, was compelled to decide either for Jesus or against him. And just as Jesus was standing bound before him a message came to Pilate from his wife, saying, "Do nothing against that good man; for in this night I have suffered many things in a dream on account of him."

Pilate said to the Jews, "You have brought this man to me as one who is leading the people to evil; and I have seen that there is no evil in him, nor has Herod; now I will order that he be beaten with rods, and then set free. For you know that it is the custom to set a prisoner free at the time of the feast."

They set some prisoner free, as a sign of the joy at the feast. And at that time there was in the prison a man named Barabbas, who was a robber and a murderer. Pilate said to the people, "Shall I set free Jesus, who is called the King of the Jews?"

But the rulers went among the people and urged them to ask for Barabbas to be set free.

And the crowd cried out, "Not this man, but Barabbas!"

Then Pilate said, "What, then, shall I do with Jesus?"

And they all cried out, "Crucify him! Let him die on the cross!"

Pilate wished greatly to spare the life of Jesus. To show how he felt, he sent for water, and he washed his hands before all the people, saying, "My hands are clean from the blood of this good man!"

And they cried out, "Let his blood be on us, and on our children after us! Crucify him! Send him to the cross!"

Then Pilate, to please the people, gave them what they asked. He set free Barabbas, the man of their choice, though he was a robber and a murderer; but before giving way to the cry that he should send Jesus to the cross, he tried once more to save his life. He caused Jesus to be beaten until the blood came upon him, hoping that this might satisfy the people. As Jesus was spoken of as a

JUDAS RETURNS THE SILVER TO THE PRIESTS.

king, the soldiers who beat Jesus made a crown of thorns, and put it on his head, and they put on him a purple robe, such as was worn by kings, and bowing down before him they called out to him, "Hail, King of the Jews!"

Then, hoping to awaken some pity for Jesus, Pilate brought him out to the people, with the crown of thorns and the purple robe upon him, and Pilate said, "Look on this man!"

But again the cry arose, "Crucify him! Send him to the cross!"

And at last Pilate yielded to the voice of the people. He sat down on the judgment-seat, and gave command that Jesus, whom he knew to be a good man, one who had done nothing evil, should be put to death upon the cross.

Story Thirty-two.

THE DARKEST DAY OF ALL THE WORLD.

Matthew xxvii : 31 to 66 ; Mark xv : 20 to 47 ; Luke xxiii : 26 to 56; John xix : 16 to 42.

AND so Pontius Pilate, the Roman governor, gave order that Jesus should die by the cross. The Roman soldiers then took Jesus and beat him again most cruelly; and then led him out of the city to the place of death. This was a place called "Golgotha" in the Jewish language, "Calvary" in that of the Romans; both words meaning "The Skull Place."

With the soldiers went out of the city a great crowd of people, some of them enemies of Jesus, glad to see him suffer; others of them friends of Jesus, and the women who had helped him, now

weeping as they saw him, all covered with his blood, and going out to die. But Jesus turned to them, and said:

"Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children. For the days are coming when they shall count those happy who have no little ones to be slain; when they shall wish that the mountains might fall on them, and the hills might cover them, and hide them from their enemies!"

They had tried to make Jesus bear his own cross, but soon found that he was too weak from his sufferings, and could not carry it. They seized on a man who was coming out of the country into the city, a man named Simon; and they made him carry the cross to its place at Calvary.

It was a custom among the Jews, to give to men about to die by the cross some medicine to deaden their feelings, so that they would not suffer so greatly. They offered this to Jesus, but when he had tasted it, and found what it was, he would not take it. He knew that he would die, but he wished to have his mind clear, and to understand what was done and what was said, even though his sufferings might be greater.

At the place Calvary they laid the cross down, and stretched Jesus upon it, and drove nails through his hands and feet to fasten him to the cross; and then they stood it upright with Jesus upon it. While the soldiers were doing this dreadful work, Jesus prayed for them to God, saying, "Father, forgive them; for they know not what they are doing."

The soldiers also took the clothes that Jesus had worn, giving to each one a garment. But when they came to his undergarment, they found that it was woven, and had no seams; so they said, 'Let us not tear it, but cast lots for it, to see who shall have it." So at the foot of the cross the soldiers threw lots for the garment of Christ. Two men who had been robbers and had been sentenced to die by the cross, were led out to die at the same time with Jesus. One was placed on a cross at his right side, and the other at his left; and to make Jesus appear as the worst, his cross stood in the middle. Over the head of Jesus on his cross, they placed, by Pilate's order, a sign on which was written:

"THIS IS JESUS OF NAZARETH,
THE KING OF THE JEWS."

This was written in three languages: in Hebrew, which was the language of the Jews; in Latin, the language of the Romans, and in Greek. Many of the people read this writing; but the chief priests were not pleased with it. They urged Pilate to have it changed from "The King of the Jews" to "He said, I am King of the Jews."

But Pilate would not change it. He said, "What I have written, I have written."

JESUS LED AWAY TO THE CROSS.

And the people who passed by on the road, as they looked at Jesus on the cross, mocked at him. Some called out to him, "You that would destroy the Temple, and build it in three days, save yourself. If you are the Son of God, come down from the cross!"

And the priests and scribes said, "He saved others, but he cannot save himself. Come down from the cross, and we will believe in you!"

And one of the robbers who was on his own cross beside that

of Jesus joined in the cry, and said, "If you are the Christ, save yourself and save us!"

But the other robber said to him, "Have you no fear of God, to speak thus, while you are suffering the same fate with this man? And we deserve to die, but this man has done nothing wrong."

Then this man said to Jesus, "Lord, remember me when thou comest into thy kingdom!"

And Jesus answered him, as they were both hanging on their crosses:

"To-day you shall be with me in heaven."

Before the cross of Jesus his mother was standing, filled with sorrow for her son, and beside her was one of his disciples, John, the disciple whom he loved best. Other women besides his mother were there, his mother's sister, Mary the wife of Cleopas, and a woman named Mary Magdalene, out of whom a year before Jesus had sent an evil spirit. Jesus wished to give his mother, now that he was leaving her, into the care of John, and he said to her, as he looked from her to John, "Woman, see your son."

And then to John he said, "Son, see your mother."

And on that day John took the mother of Jesus home to his own house, and cared for her as his own mother.

At about noon a sudden darkness came over the land, and lasted for three hours. And in the middle of the afternoon, when Jesus had been on the cross six hours of terrible pain, he cried out aloud words which meant:

"My Lord, my God, why hast thou forsaken me!" words which are the beginning of the twenty-second Psalm, a psalm which long before had spoken of many of Christ's sufferings.

After this he spoke again, saying, "I thirst!"

And some one dipped a sponge in a cup of vinegar, and put it upon a reed, and gave him a drink of it. Then Jesus spoke his last words upon the cross:

"It is finished! Father, into thy hands I give my spirit!"

And then Jesus died. And at that moment the vail in the Temple between the Holy Place and the Holy of Holies was torn apart by unseen hands from the top to the bottom. And the Roman officer who had charge of the soldiers around the cross saw what had taken place, and how Jesus died, and he said, "Truly this was a righteous man; he was the Son of God."

After Jesus was dead, one of the soldiers, to be sure that he was no longer living, ran his spear into the side of his dead body; and out of the wound came pouring both water and blood.

There were even among the rulers of the Jews a few who were friends of Jesus, though they did not dare to follow Jesus openly. One of these was Nicodemus, the ruler who came to see Jesus at night, as we read in Story Seven. Another was a rich man who came from the town of Arimathea, and was named Joseph. Joseph of Arimathea went boldly in to Pilate, and asked that the body of Jesus might be given to him. Pilate wondered that he had died so soon, for often men lived on the cross two or three days. But when he found that Jesus was really dead, he gave his body to Joseph.

Then Joseph and his friends took down the body of Jesus from the cross, and wrapped it in fine linen. And Nicodemus brought some precious spices, myrrh and aloes, which they wrapped up with the body. Then they placed the body in Joseph's own new tomb, which was a cave dug out of the rock, in a garden near the place of the cross. And before the opening of the cave they rolled a great stone.

And Mary Magdalene and the other Mary and some other women saw the tomb, and watched while they laid the body of Jesus in it. On the next morning, some of the rulers of the Jews came to Pilate, and said:

"Sir, we remember that that man Jesus of Nazareth, who deceived the people, said while he was yet alive, 'After three days I will rise again.' Give orders that the tomb shall be watched and made sure for three days; or else his disciples may steal his body, and then say, 'He is risen from the dead:' and thus even after his death he may do more harm than he did while he was alive."

Pilate said to them, "Set a watch, and make it as sure as you can."

Then they placed a seal upon the stone, so that no one might break it; and they set a watch of soldiers at the door.

And in the tomb the body of Jesus lay from the evening of Friday, the day when he died on the cross, to the dawn of Sunday, the first day of the week.

THE WOMEN SEE THE ANGEL AT THE TOMB OF JESUS

Story Thirty-three.

THE BRIGHTEST DAY OF ALL THE WORLD.

Matthew xxviii : 1 to 10; Mark xvi : 1 to 13; Luke xxiv : 1 to 49; John xx : 1 to 23.

ON Sunday morning, two days after the death and burial of Jesus, some women went very early, as soon as it was light, to the tomb in the garden. One of these women was Mary Magdalene, another was also named Mary, and another was named Salome. They were bringing some more fragrant gums and spices to place in the wrappings upon the body of Jesus. And as they went they said to each other, "Who will roll away for us the great stone at the door of the cave?"

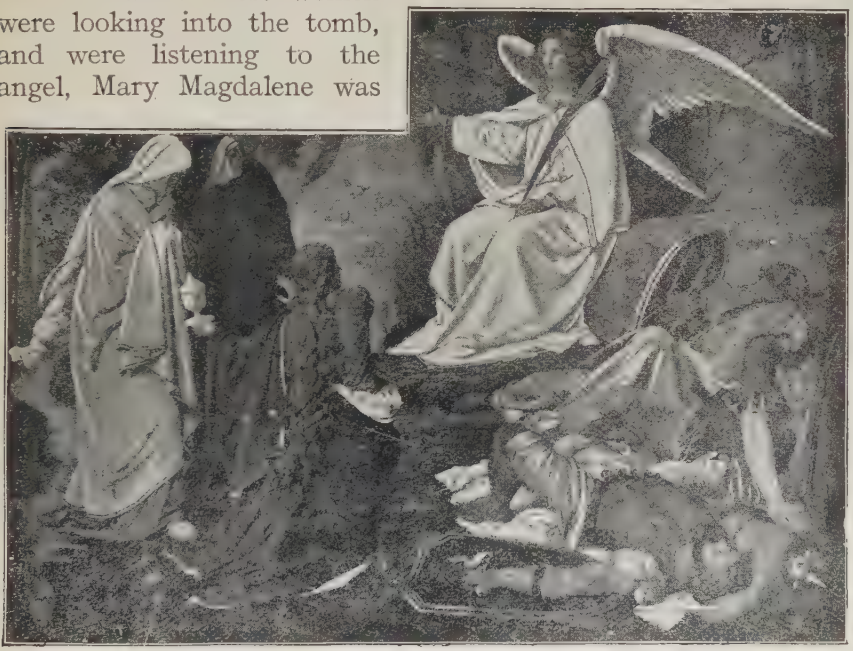
But when they came to the cave, they saw that the seal was broken, the stone was rolled away, and the soldiers who had been on guard were gone. There stood the tomb of Jesus all open! They did not know that before they came to the tomb there had been an earthquake; and that an angel had come down from heaven and rolled away the stone, and sat upon it. When the soldiers on guard saw the angel, with his flashing face, and his dazzling garments, they fell to the ground as though they were dead, and as soon as they could rise up, they fled away from the spot in terror; so when the women came there was no man in sight.

As soon as Mary Magdalene saw that the tomb was open, without stopping to look into it, she ran quickly to tell the disciples. A moment after she had gone, the other women looked into the tomb, and they saw that the body of Jesus was not there. But they saw sitting at each end of the tomb a young man, clothed in a long white garment. Their faces shone like angels, and when the women saw them they were filled with fear. One of the angels said to them:

"Do not be afraid, you are looking for Jesus of Nazareth, who was crucified. He is not here; he is risen, as he said that he would rise from the dead. Come, see the place where the Lord lay; and then go and tell his disciples, and tell Peter too, that Jesus will go before you into Galilee, and you shall see him there."

Then the women went away in mingled joy and fear. They ran in haste to bring this word of the angel to the disciples.

But while these women were looking into the tomb, and were listening to the angel, Mary Magdalene was



THE GUARDS OF THE TOMB FALL TO THE EARTH.

seeking the disciples, to tell them that the tomb was open, and the body of Jesus was not there; for she did not know that he had risen. She found Peter and John, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid him!"

Then Peter and John at once went as quickly as they could go, to the tomb. John outran Peter, and came first to the tomb, perhaps because he was the youngest. But when he saw the open door, and the broken seal, and the stone lying at one side, he stood

still for a moment. John stooped and looked into the cave, and he could see the linen cloths that had been wrapped around the body of Jesus lying together. But when Peter came up, he did not wait, but pressed at once into the tomb; and then John followed him, and he too walked into the cave. Now he could see not only the long strips of linen rolled up; but in another place, carefully folded, the napkin that had been tied over the face of Jesus.

Then suddenly it flashed upon the mind of John, "Jesus has risen from the dead!" For he had not seen the angel, nor heard his words. From that moment John believed that Jesus was once more living. Both Peter and John went away, to think of the strange things they had seen. And very soon Mary Magdalene came back to the tomb. No one was there, for both the women and the disciples had gone away. Mary Magdalene did not know that Jesus had risen, for she had not heard the angel's message.

She wept as she thought of her Lord, slain by wicked men, and not even allowed to rest in his grave. And still weeping, she stooped and looked into the tomb. There she saw two men in white garments sitting, one at the head, the other at the feet, where the body of Jesus had lain. They were the two angels whom the other women had seen, but Mary Magdalene did not know this. One of them said to her, "Woman, why do you weep?"

She answered, "Because they have taken away my Lord; and I do not know where they have laid him."

Something caused her to turn around; and she saw a man standing behind her. It was Jesus; but her eyes were held for a moment from knowing him. He said to her, "Woman, why do you weep?"

She supposed that he was the gardener, and said, hardly looking at him, "Sir, if you have carried him out of this place, tell me where you have laid him, and I will take him away."

Then the stranger spoke her name, "Mary!" and she knew that he was Jesus, no longer dead, but living. She turned around and fell down before him, and was about to seize his feet, as she said, "My Master!"

But Jesus said to her, "Do not take hold of me; I am not yet going away to my Father. But go to my brothers, and say to them, I go up to my Father, and to your Father, to my God, and your God!"

PETER DENIES HIS LORD AND THE COCK CROWS

THE ANGEL AND THE WOMEN AT THE TOMB.

Mary Magdalene came and told the disciples how she had seen the Lord, and how he had spoken these things to her. So this was the first time that any one saw Jesus after he rose from the dead.

You remember that the other women, another Mary, and Salome, and the rest, had not seen the risen Christ, but they had seen an angel, who told them that he had risen, and would meet his disciples in Galilee. They went into the city, and were looking for the disciples, when suddenly Jesus himself stood before them, and said, "All hail!" That means, "A welcome to all of you!" They fell down before him, and worshipped him. And Jesus said to them, as he had said to Mary Magdalene, only a few moments before, "Do not be afraid; but find my brothers, and tell them to go into Galilee, and they shall see me there."

And this was the second time that Jesus showed himself living on that day when he arose.

On that same day two of the followers of Jesus were walking out of Jerusalem to a village called Emmaus, about seven miles away. While they were talking over the strange happenings of the day, they saw that a stranger was walking beside them. It was Jesus, their risen Lord, but they were held back from knowing him. The stranger said to them, "What words are these that you are speaking with each other, which seem to make you so sad?"

One of the two men, named Cleopas, answered, "Are you even a stranger in Jerusalem, and have not heard of what things have taken place there in the last few days?"

The stranger said, "What things?"

And they said, "The things with regard to Jesus of Nazareth, who was a prophet mighty in his acts and his words before God and all the people; how the chief priests and our rulers caused him to be sentenced to death, and how he died on the cross. But we hoped that he was the promised One, who was to save Israel. And now it is the third day since he was put to death. And to-day some women of our company who were early at the tomb surprised us with the news that the tomb was empty, his body was not there; and they had seen a vision of angels, who said that Jesus was alive. Then some of us went to the tomb, and found it just as the women had said; but they did not see him."

Then the stranger said to them, "O foolish men, and slow of heart to believe what the prophets have said! Was it not needful

for the Christ to suffer these things, and then to enter in his glory?"

Then he began with the books of Moses, and went through the prophets, and showed them in all the Scriptures the meaning of all that was told about Christ. And as they went on, they came to the village to which they were going, and he acted as though he would go on beyond it. Then they urged and persuaded him to stay with them. They said, "Abide with us, for it is now almost evening, and the day is at its close."

And he went in with them, and sat down with them to a supper. As they were about to eat he took the loaf of bread into his hands, and blessed it, and broke it, and gave it to them. And at that moment their eyes were opened, and they knew that he was the Lord; and he passed out of their sight. They said to each other, "Was not our heart burning within us while he talked to us on the road, and while he opened to us the words of the Scriptures?"

This was the third time that Jesus showed himself on that day. These two men hastened to Jerusalem that night to tell what they had seen. And they found ten of the disciples met together and saying, "The Lord has risen indeed, and has been seen by Simon Peter."

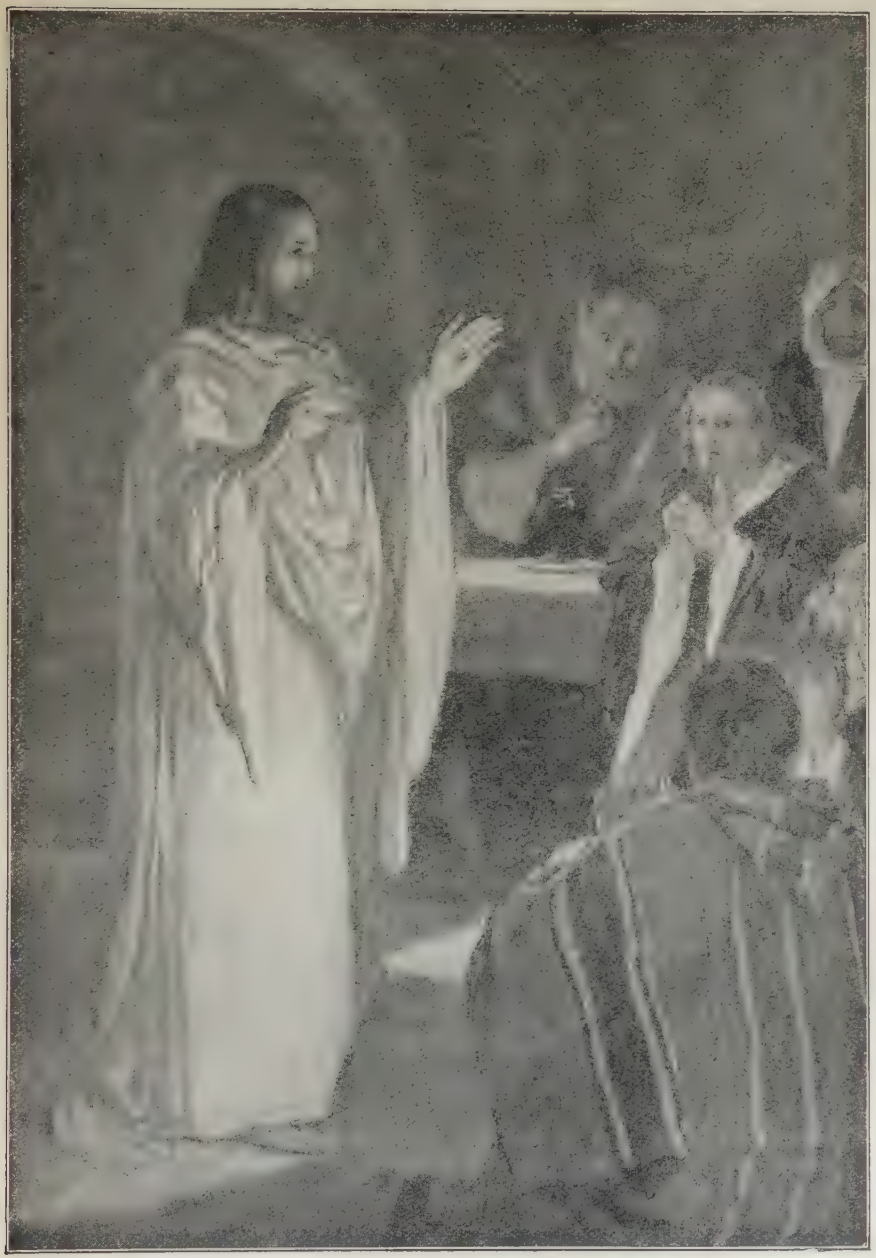
We do not know what Jesus said to Peter; but this was the fourth time that he was seen living on that day when he arose.

The ten disciples and other followers of Jesus were together in a room on that night, and the doors were shut. Suddenly Jesus himself was seen standing among them. He said, "Peace be unto you!"

Some of them were alarmed when they saw him, and thought that he must be a spirit. But he said to them, "Why are you troubled? And why do fears come to you? Look at the wounds in my hands and my feet! Handle me, and see. A spirit does not have flesh and bones, as you see that I have."

And he showed them his hands and his side. They could scarcely believe for the joy of seeing him again. He said, "Have you here anything to eat?"

They gave him a piece of broiled fish, and of a honeycomb, and he ate before them. And he said, "This is what I told you while I was with you, that everything written of me in the law of Moses, and in the prophets, and in the psalms, must come to pass. It was needful that Christ should suffer thus, and should rise from the dead, and that everywhere the gospel should be preached in his name. I will



THE RISEN CHRIST BLESSING HIS DISCIPLES.

send the promise of my Father upon you; but stay in Jerusalem after I leave you, until power shall come upon you from on high."

Then, when the disciples saw that it was really the Lord, and that he was alive from the dead, they were glad. And Jesus said to them again, "Peace be to you, as my Father has sent me, even so I send you. May the Spirit of God come upon you!"

And this was the fifth time that Jesus showed himself alive on that day. This Sunday was the brightest day in all the world, because on it Jesus rose from the dead. And that Sunday in every year is called Easter Sunday.

Story Thirty-four.

THE STRANGER ON THE SHORE.

Matthew xxviii: 16 to 20; Mark xvi: 14 to 20; Luke xxiv: 50 to 53; John xx: 26, to xxi: 25; Acts i: 1 to 11; I Corinthians xv: 3 to 8.

HEN Jesus showed himself to the disciples on the evening of the day of his rising from the dead, only ten of the disciples saw him, for Judas was no longer among them, and Thomas the Twin (which is the meaning of his other name, Didymus) was absent. The other disciples said to Thomas, "We have seen the Lord!"

But Thomas said, "I will not believe that he has risen unless I can see in his hands the marks of the nails on the cross. I must see them with my own eyes, and put my finger upon them, and put my hand into the wound in his side, before I will believe."

A week passed away, and on the next Sunday evening the disciples were together again, and at this time Thomas was with them.

The doors were shut, but suddenly Jesus was seen again standing in the middle of the room. He said, as before, "Peace be with you."

Then he turned to Thomas, and said to him, "Thomas, come here, and touch my hands with your finger, and put your hand into my side; and no longer refuse to believe that I am living, but have faith in me!" And Thomas answered him, "My Lord and my God!"

THOMAS ANSWERED, "MY LORD AND MY GOD!"

Then Jesus said to him, "Because you have seen me, you have believed; blessed are they that have not seen, and yet have believed."

You remember that the angels had said to the women at the tomb of Jesus, that his disciples should go into Galilee, and there they would see the risen Lord. They went to Galilee, and waited for some days without seeing Jesus. Finally Peter said, "I am going fishing."

"We will go with you," said the others. There were with Peter the two brothers, James and John, Thomas and Nathanael,

and two other disciples. They went out upon the lake in the fishing-boat, and worked all night, but found no fish. Just as the day was breaking they saw some one standing on the beach. It was Jesus, but they did not know him. He called out to them, as one friend calls to another, "Boys, have you caught anything?"

They answered him, "No."

He said to them, "Cast the net on the right side of the ship, and you will find some fish."

They may have thought that standing on the shore he could see the signs of a shoal of fish, which they from the boat could not see. But the quick eyes of John, the beloved disciple, were the first to see who was this stranger on the shore. He said to Peter, "It is the Lord!"

When Peter heard this, he flung around him his fisherman's coat, and leaped into the water, and swam to the shore to meet his Lord. But the other six disciples stayed in the boat, and rowed to the shore, dragging after them the net full of fishes. When they came to the land, they found burning a fire of charcoal, and a fish broiling upon it, and a loaf of bread beside it. They all knew now that it was the Lord Jesus, and he said to them, "Bring some of the fish that you have now caught."

Simon Peter waded out to where the net was lying, filled with fish, and drew it to the shore. Afterward they counted the fish that were in it, and found them one hundred and fifty-three large fishes, besides small ones. Yet the net was not broken with all these fish in it. Jesus said to them, "Come now and breakfast."

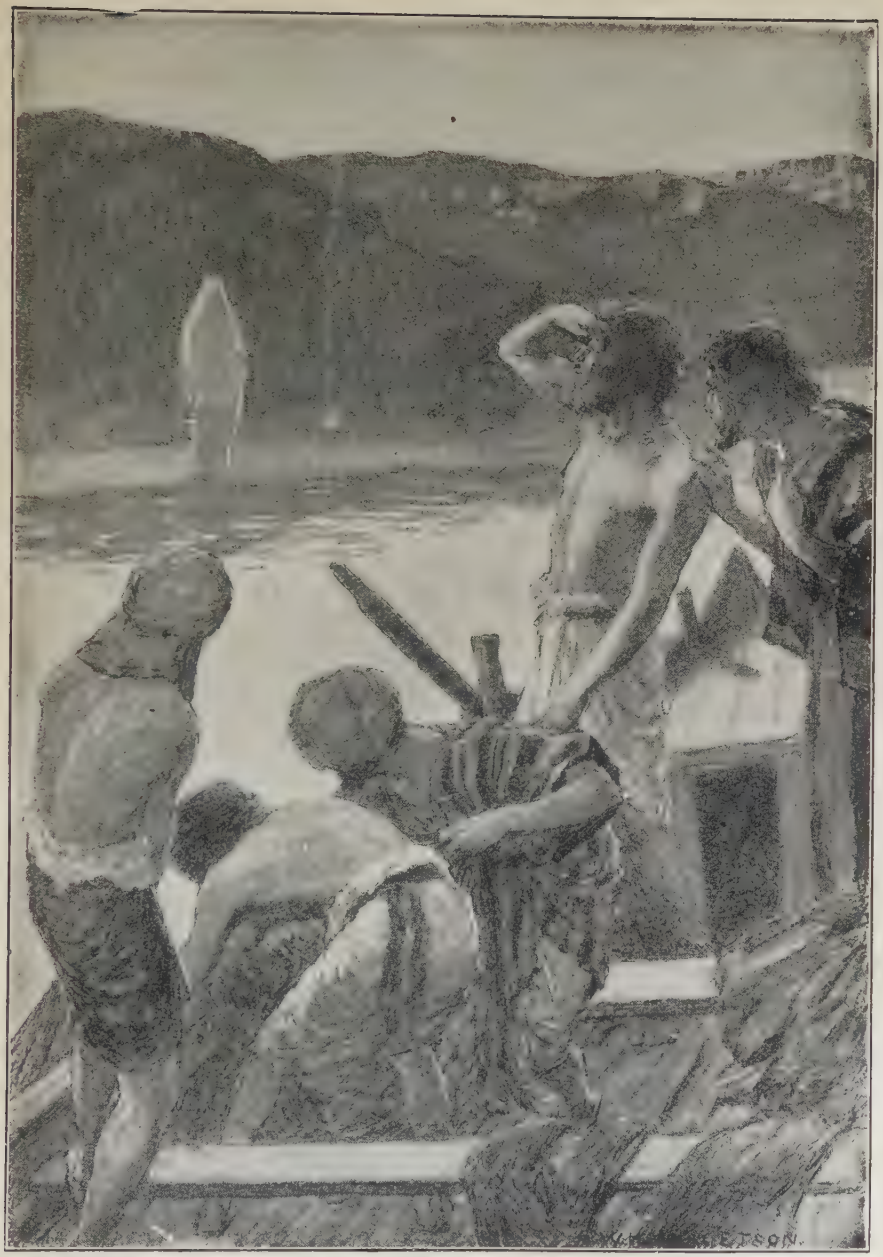
He took the bread, and gave it to them, and gave them fish also; and the seven disciples ate a breakfast with their risen Lord. This was the third time that Jesus showed himself to his disciples in a company after rising from the tomb, the seventh of the times that he was seen.

After the breakfast, Jesus turned to Simon Peter, the one who three times had denied that he knew Jesus, and he said to him, "Simon, son of Jonas, lovest thou me?"

Peter answered him, "Yes, Lord, thou knowest that I love thee."

Jesus said to him, "Feed my lambs."

Then after a time Jesus said again, "Simon, son of Jonas, lost thou love me?"



THE RISEN CHRIST ON THE SHORE SEEN BY THE DISCIPLES IN THE BOAT.

Peter answered him as before, "Yes, Lord; thou knowest that I love thee."

And Jesus said to him, "Tend my sheep."

The third time Jesus said to him, "Simon, son of Jonas, lovest thou me?"

Peter was troubled to have this question asked again and again, and he answered, "Lord, thou knowest all things; thou knowest that I love thee."

Then Jesus said to him, "Feed my sheep." And Jesus added, "Follow me!"

And thus Peter, after his fall, three times declared his love to Christ, and was again called to his place among the disciples.

After this the followers of Jesus met on a mountain in Galilee, perhaps the same mountain where Jesus had before given the teachings called "The Sermon on the Mount," of which we read in Story Thirteen. More than five hundred people were gathered at this time; and there Jesus showed himself to them all. He said to them:

"All power is given to me in heaven and in earth. Go ye therefore and preach my gospel to all the nations of the earth, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to keep all the commands that I have given you. And I am with you always, even to the end of the world."

This was the eighth time that Jesus was seen after he rose from the dead. The ninth was when he showed himself to James, not the apostle of that name, but another James, who was called "The Lord's Brother," and may have been a son of Joseph, the carpenter of Nazareth, and of Mary his wife. We do not know what was said at this meeting; but from this time James was a strong believer in Jesus.

Once more, the tenth time, the risen Saviour showed himself to all his eleven disciples. It may have been in Jerusalem, for he told them not to leave the city, but to wait until God should send down upon them his Spirit, as he had promised. And Jesus said to them:

"When the Holy Spirit comes upon you, you shall have a new power, and you shall speak in my name in Jerusalem, and in Judea, and in Samaria, and in the farthest parts of the earth."

JESUS TALKS WITH TWO OF HIS FOLLOWERS ON THE WALK TO EMMAUS.

The Stranger on the Shore

Jesus led his disciples out of the city and over the Mount of Olives, near to the village of Bethany. And he lifted up his hands in blessing upon them; and while he was blessing them, he began to rise in the air, higher and higher, until a cloud covered him, and the disciples saw him no more.

While they were looking up toward heaven, they found two men, like angels, with shining garments, standing by them. These men said:

"O ye men of Galilee, why do you stand looking up into

THE NET FULL.

heaven? This Jesus, who has been taken up from you, shall come again from heaven to earth, as you have seen him go up from earth to heaven!"

Then the disciples were glad. They worshipped their risen Lord Jesus, now gone up to heaven; and they went again to Jerusalem. And they were constantly in the Temple, praising and giving thanks to God.

Story Thirty-five.

STEPHEN WITH THE SHINING FACE.

Acts vi : 1, to viii : 3.

WE have read how the members of the church in Jerusalem gave their money freely to help the poor. This free giving led to trouble, as the church grew so fast; for some of the widows who were poor were passed by; and their friends made complaints to the apostles. The twelve apostles called the whole church together, and said:

"It is not well, that we should turn aside from preaching and teaching the word of God, to sit at tables and give out money. But, brethren, choose from among yourselves seven good men, men who have the Spirit of God and are wise, and we will give this work to them; so that we can spend our time in prayer and in preaching the gospel."

This plan was pleasing to all the church; and they chose seven men, to take charge of the gifts of the people, and to see that they were sent to those who were in need. The first man chosen was Stephen, a man full of faith and of the Spirit of God; and with him were Philip and five other good men. These seven men they brought before the apostles; and the apostles laid their hands on their heads, setting them apart for their work of caring for the poor.

But Stephen did more than to look after the needy ones. He began to preach the gospel of Christ; and to preach with such power as made every one who heard him feel the truth. Stephen saw before any other man in the church saw, that the gospel of Christ was not for Jews only, but for all men; that all men might be saved if they would believe in Jesus; and this great truth Stephen began to preach with all his power.

Such preaching as this, that men who were not Jews might be saved by believing in Christ, made many of the Jews very angry. They called all the people who were not Jews "Gentiles," and they looked upon them with hate and scorn; but they could not answer

the words that Stephen spoke. They roused up the people and the rulers, and set them against Stephen, and at last they seized Stephen, and brought him before the great council of the rulers. They said to the rulers:

"This man is always speaking evil words against the Temple and against the law of Moses. We heard him say that Jesus of Nazareth shall destroy this place, and shall change the laws that Moses gave to us!"

This was partly true and partly false; but no lie is so harmful as that which has a little truth with it. Then the high-priest said to Stephen, "Are these things so?"

STEPHEN FELL ASLEEP.

And as Stephen stood up to answer the high-priest all fixed their eyes upon him; and they saw that his face was shining, as though it was the face of an angel. Then Stephen began to speak of the great things that God had done for his people of Israel in the past; how he had called Abraham, their father, to go forth into a new land; how he had given them great men, as Joseph, and Moses,

PAUL MAKES HIS DEFENSE BEFORE AGRIPPA.

and the prophets. He showed them how the Israelites had not been faithful to God who had given them such blessings. Then Stephen said:

"You are a people with hard hearts and stiff necks, who will not obey the words of God and his Spirit. As your fathers did, so you do also. Your fathers killed the prophets whom God sent to them; and you have slain Jesus, the Righteous One!"

As they heard these things, they became so angry against Stephen that they gnashed on him with their teeth, like wild beasts. But Stephen, full of the Holy Spirit, looked up toward heaven with his shining face; and he saw the glory of God, and Jesus standing on God's right hand, and he said:

"I see the heavens opened and the Son of man standing on the right hand of God!"

But they cried out with angry voices, and rushed upon him, and dragged him out of the council-room, and outside the wall of the city. And there they threw stones upon him to kill him, while Stephen was kneeling down among the falling stones and praying:

"Lord Jesus, receive my spirit! Lord, lay not this sin up against them!"

And when he had said this he fell asleep in death, the first to be slain for the gospel of Christ.

Among those who stoned Stephen was a young man named Saul. He showed his fierce hate against Stephen and against the gospel which Stephen preached by holding the loose garments which the slayers of Stephen flung off, so that they might the more easily throw the stones upon him. Saul had heard Stephen speak; and he saw his glorious face, but he gave his help to those who killed him. And after Stephen had been slain, Saul went out to seize those who believed in Christ. He dragged men and women out of their houses, and thrust them into prison. He went into the synagogues and seized them as they were worshipping, and stripped off their garments, and caused them to be beaten.

By the hands of Saul and those who were with him the church of Christ, where so many had lived in love and peace, was broken up, and its members were scattered far and wide over the lands. The apostles stayed in the city, and no harm came to them, for they were kept hidden, but all the rest of the believers were driven away; and for the time the church of Christ seemed to have come to an end.

Story Thirty-six.

THE MAN READING IN THE CHARIOT.

Acts viii : 4 to 40.

WE have seen how the first church of those who believed in Christ was broken up, and its members were driven away by the fury and rage of its enemy, the young man Saul. But as those who were scattered went into other places, they told the people about Christ and his gospel. And very soon new companies of believers in Christ began to rise up, all over the land. In place of one church in Jerusalem there were many churches among its cities and villages of Judea. Thus Saul, for all his hate toward Christ, really helped in spreading the gospel of Christ.

Among those driven away by Saul was a man named Philip, not Philip the apostle, but another Philip, who had been one of those chosen with Stephen to care for the poor. This Philip went down to the city of Samaria, near the middle of the land; and there he began to tell the people about Christ. These people were not Jews, but were of the race called Samaritans. The woman of Samaria, with whom Jesus talked at Jacob's well, as we read in Story Eight of Part Sixth, was of this people.

The Lord gave to Philip the power to work many wonders among these Samaritans. At Philip's word, evil spirits came out of men. Those who had the palsy were cured, and the lame were made to walk. The Samaritans saw these things done by Philip, and they believed that he spoke to them the words of God. Very many of them became believers in Christ, and were baptized; and there was great joy in that city.

At that time there was in Samaria a certain man named Simon, who had made the people believe that he had great power and could do wonderful things, by some magic that he used. But the works wrought by Philip through the power of Christ were so much greater and more wonderful than his own, that Simon himself

listened to the teaching of Philip, claimed to believe in Jesus, and was baptized. But his heart had not been touched; he thought only that Philip's magic was better than his own, and he hoped to find out what it was, so that he too could use it.

The twelve apostles, you remember, were still in Jerusalem; for they did not leave the city when Saul broke up the church. After a time Saul ceased to trouble, and some of the believers began to go back to Jerusalem. A new church grew up in that city around the apostles, though it never became as large or as whole-hearted as had been the church of the early days.

News came to the apostles of the great work wrought by Philip in Samaria, and they sent Peter and John to visit the new church in that place. Peter and John came to Samaria, and were glad when they saw how many and how faithful were the believers in Christ. They prayed for them, that the same power of the Holy Spirit that had come upon the disciples in Jerusalem might come upon those in Samaria; and the power of the Lord came when the apostles laid their hands on the heads of the believers.

When Simon saw that this strange power of God came with the laying on of the apostle's hands, he offered Peter and John money, saying to them, "Sell me this power, so that I may give the Holy Spirit to those on whom I lay my hands."

But Peter said to him, "May your silver perish with you if you think to buy the gift of God with money! You do not really belong to Christ, and your heart is not right with God. Turn away from this your sin, and pray God that he will forgive you. For I see that you are yet in your sins, sins that are as bitter as gall; and you are fast bound in evil as with a chain!"

Simon could not understand this, but he said, "Pray for me to the Lord, that none of these evils that you have named come upon me!"

After this Peter and John preached among many villages of the Samaritans, and then they went back to Jerusalem. Philip's work in Samaria was now done, and an angel of the Lord spoke to him, saying:

"Rise up, and leave this city; and go toward the south, on the road that goes down from Jerusalem to Gaza."

This was a road through a desert region, without villages or people; but Philip at once obeyed the word that came from the

Lord. He left Samaria and walked southward, until he came to the road between Jerusalem and Gaza. While he was on this desert road he saw a chariot drawing near, and in it was seated a black man reading from a roll. This man had come from the land of Ethiopia, in Africa, far to the south of Egypt. He was a nobleman of very high rank, the treasurer of the queen in that land; and though he was not a Jew, he had taken a journey of more than a thousand miles to Jerusalem, riding in his chariot all the way, that he might worship God in his Temple. He was now going back to his own land, and in his hands was the roll of the prophet Isaiah, from which he was reading aloud while he was riding on his journey.

As the chariot of this black man came in sight, the Spirit of the Lord said to Philip, "Go near, and stand close by the chariot."

And Philip ran toward the chariot, and spoke to the man, and said, "Do you understand what you are reading?"

The nobleman answered him, "How can I understand it, unless some one tells me what it means? Can you show me? If you can, come up into the chariot and sit with me."

Then Philip came up and sat down in the chariot. The place where he was reading was the fifty-third chapter of Isaiah, with words like these:

"He was led as a sheep to the slaughter,
And as a lamb before his shearer is dumb,
So he openeth not his mouth.
His story who shall tell?
For his life is taken from the earth."

These are the words that the prophet spoke of Jesus many hundreds of years before he came to the earth. Philip began with those words, and told the Ethiopian nobleman all about Christ. And the man believed, and took into his heart the word of the Lord. As they went on the way, they came to some water, and the nobleman said, "See, here is water! Why may I not be baptized?"

And Philip said to him, "If you believe with all your heart, you may be baptized."

And he answered, "I believe that Jesus Christ is the Son of

Then the nobleman gave order for the chariot to stand still; and Philip and the man went down into the water together, and he baptized him as a follower of Christ. And when they came up out of the water, the Spirit of the Lord took Philip away, so that the nobleman saw him no more; but he went on his way home, happy in the Lord.

Philip went next to a city near the shore, and there he preached; and from that place he went northward through the cities by the Great Sea, preaching in them all, until he came to Caesarea, and at Caesarea he stayed for many years.

Story Thirty-seven.

THE VOICE THAT SPOKE TO SAUL.

Acts ix : 1 to 31; xxii : 1 to 21; Galatians i : 11 to 24.

SAUL, the young man who had taken part in the slaying of Stephen, and who had scattered abroad the believers in Christ, was still the bitter enemy of the gospel. He heard that some of those who had fled away from Jerusalem had gone to Damascus, a city outside of the Jewish land, far in the north, and that there they were still at work teaching Christ. Saul made up his mind to destroy this new church in Damascus, as he thought he had destroyed the church in Jerusalem. So he went to the high-priest, and said:

"Let me have a letter to the chief of the Jews in Damascus. I have heard that there are some followers of Jesus of Nazareth in that city; and I will go with some men, and will take these people, and bind them, and bring them in chains to Jerusalem."

The high-priest gave to Saul the letters that he asked for, and Saul found a band of men to go with him to Damascus. It was a journey of about ten days, riding on horses or mules. While Saul

was on his way to Damascus he had time to think about Christ and his gospel. He saw again in his mind Stephen's shining face, and heard his words, he thought of the sweet and patient way in which the followers of Jesus had met their sufferings and their wrongs at his hand. Deep in Saul's heart there arose a feeling which he could not put down, that the gospel of Christ was true, and that it was wicked for him to fight against it. Yet he still went on, firm in his purpose to destroy the Church of Christ.

At last he came near to Damascus. Suddenly, at full noon, a light flashed from heaven, brighter far than the sun. For the time the light blinded Saul's eyes, and it came so suddenly upon him that like a bolt of lightning it struck him down, and he fell upon the ground. In the midst of the light Saul saw One whom he had never seen before. And a strange voice came to him, saying, "Saul, Saul, why are you fighting against me?"

And Saul answered the voice, "Who art thou, Lord?" Then the answer came, "I am Jesus, whom you are trying to destroy!"

Then, trembling with surprise and alarm, Saul said, "Lord, what wilt thou have me to do?"

And the Lord said to Saul, "Rise up, and go into the city, and it shall be told thee what thou must do."

Those who were with Saul wondered, for they had seen a light, and had heard a sound; but had beheld no face, and had heard no words; for the vision of Christ had come to Saul alone. They raised him up from the ground, and found that his eyes had been made blind by the brightness of the light. They led him by the hand into the city, and took him to the house of a man named Judas. There Saul staved for three days in the deepest suffering of mind and body. He could see nothing, and he neither ate nor drank. But in the darkness he was praying to God and to Christ with all his heart.

In the city of Damascus there was a follower of Christ named Ananias, a good man, held in respect by all who knew him. To this Ananias the Lord spoke, calling him by name, "Ananias."

And Ananias answered, "Here I am, O Lord."

And the Lord said to Ananias, "Rise, and go into the street named Straight, and find the house of Judas; and in that house ask for a man named Saul from Tarsus. This man Saul is praying; and in a vision he has seen a man named Ananias coming into his room, and laying his hands on him, to give him his sight."

This command from the Lord was a surprise to Ananias. He answered the Lord, "Lord, I have heard from many people about this man Saul; what great evil he has done to all thy people in Jerusalem; and here he has an order from the high-priest to bind and to carry away all who call upon thy name! Shall I go and visit such a man as he?"

But the Lord said to Ananias, "Go thy way; for I have chosen this man to bear my name before the people of all nations, and kings

SAUL HEARS A STRANGE VOICE.

and the children of Israel. And I will show him how many things he must suffer for my sake."

Then Ananias went, as the Lord had bidden him. He found the house, and he came to Saul. He laid his hands on the head of Saul, and he said, "Brother Saul, the Lord Jesus, who met you in the way as you were coming, has sent me, that you may have your sight, and that the Holy Spirit may come upon you. Now, wait no longer, but rise up, and be baptized, and call upon the name of Jesus, who will wash away your sins."

Then there fell from the eyes of Saul what seemed like scales, and at once his sight came to him. Saul was baptized as one who believed in Christ, and food was given him, and he became strong in body and in soul. Saul had gone forth to bind the disciples of Christ in Damascus; but now he came among them, no more as an enemy, but as a brother. And he went into the synagogues where the Jews worshipped in Damascus, and began to preach Jesus to them, declaring that Jesus is the Christ and the Son of God. And all that heard him were amazed, and they said to each other, "Is not this the same man who in Jerusalem wrought ruin among them who believed in this name? And did he not come to this place intending to bind the believers in Jesus, and bring them before the chief priests?"

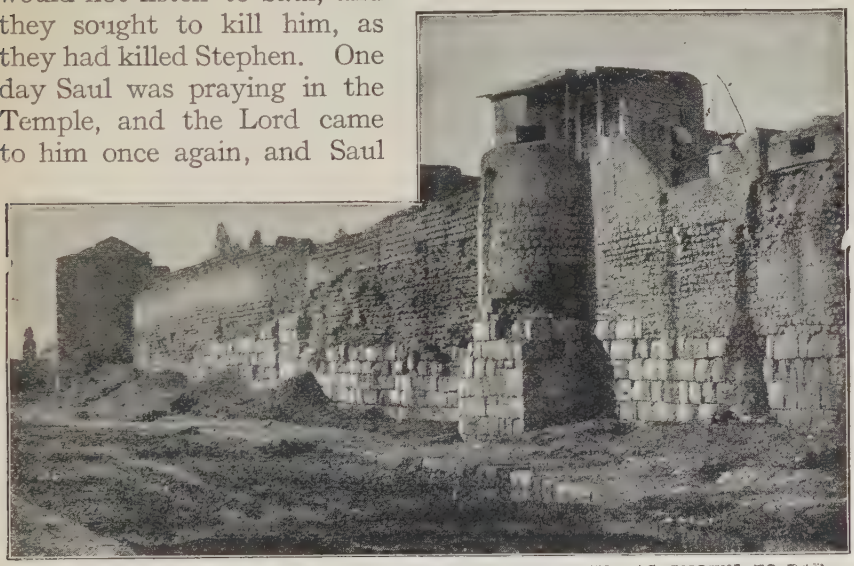
And Saul grew stronger and stronger in his spirit and in his words. None of the Jews in Damascus could answer him, as he showed that Jesus is the Anointed One, the Christ? But he did not stay long in Damascus. After a time he left the city, and went away to a quiet place in the desert of Arabia, where he stayed for a year or longer, thinking upon the gospel and learning from the Lord.

And again Saul came to Damascus, and again he preached Christ and salvation through his name, not only for Jews, but for Gentiles, all people besides the Jews. This made the Jews in Damascus very angry. They formed a plan to kill Saul, and they watched the gates day and night, hoping to seize him as he went out. But Saul's friends, the disciples of Jesus, brought him by night to a house on the wall, and let him down in a basket to the ground, so that he escaped from his enemies and went away in safety.

Saul now journeyed back to Jerusalem. He had left it three years before, a bitter enemy of Christ; he came to it again a follower of Christ. But when Saul sought to join the believers in Jerusalem, they were all afraid of him; for they could not believe that one whom they had known as the fierce destroyer of the church was now a friend to Jesus. Then Barnabas, the man who had given all his land to the church, as we read in Story Three, believed in Saul when he heard his story, and brought him to Peter, and told how he had seen the Lord in the way, and how boldly he had preached in Damascus in the name of Jesus.

Then Peter took the hand of Saul, and received him as a disciple of Christ. For a few weeks Saul stayed in Jerusalem; and he preached in the synagogues of the Jews, as Stephen had preached before, that Jesus is the Saviour not only of Jews but also of Gentiles ("Gentiles" was the name that Jews gave to people of every other nation except their own).

When Saul preached that Gentiles might be saved in Jesus Christ, it made the Jews angry, just as it had made Saul himself angry in other days to hear Stephen preach this same gospel. They would not listen to Saul, and they sought to kill him, as they had killed Stephen. One day Saul was praying in the Temple, and the Lord came to him once again, and Saul



THE WALL WHERE SAUL WAS LET DOWN IN A BASKET, AS SHOWN TO-DAY.

saw Jesus and heard his voice saying, "Make haste, and go quickly out of Jerusalem, for the people here will not believe your words about me."

Then Saul said to the Lord, "Lord, they know that I put into prison and beat in the synagogues those who believed on thee. And when thy servant Stephen was slain I was standing by and was keeping the garments of those who stoned him."

And the Lord said to Saul, "Go from this place; for I will send thee far away to preach to the Gentiles."

Then Saul knew that his work was not to preach the gospel to

the Jews, but to the Gentiles, the people of other nations. The disciples in Jerusalem helped him to get away from his enemies in the city, and led him down to a place called Caesarea, on the sea-shore. There Saul found a ship sailing to Tarsus, a city in Asia Minor. Tarsus was Saul's birthplace and his early home. He went again to this place, and in that city he stayed for a few years, safe from the Jews. He was a tent-maker, and he worked at his trade while preaching the gospel in Tarsus. And we may be sure that Saul would not be silent about the good news of the gospel. He preached in Tarsus and in all the places near it.

DAMASCUS.

Now that Saul the enemy had become Saul the friend of the gospel, all the churches in Judea, and Samaria, and Galilee, had rest and peace. The followers of Christ could preach without fear; and the number of those who believed grew rapidly, for the Lord was with them.

TARSUS.

All through the land, from Galilee down to the desert on the south, there were meetings of those who believed in Jesus as the Saviour, and the apostles Peter and John went among them to teach them the way of life.

Story Thirty-eight.

WHAT PETER SAW BY THE SEA.

Acts ix : 32, to xi : 18.

AS the church was now planted in many cities throughout the land of the Jews, Peter, who was a leader among the apostles, went from place to place visiting the believers in Christ and preaching the gospel. At one time Peter went down to the plain beside the Great Sea, and came to a city called Lydda. There Peter found a man named Aeneas, who had the palsy, and could not walk, and had been lying on his bed eight years. Peter said to him, "Aeneas, Jesus Christ makes you well; rise up, and roll up your bed."

Then at once Aeneas arose, and was well; and he took up the roll of matting on which he had been lying so long, and laid it away. All the people in Lydda and in Sharon heard of this great work, and many turned to the Lord.

There had been living at Joppa, not far from Lydda, a very good woman, whom everybody loved. She was called "The Gazelle," which is the name of a beautiful animal, like a deer. For her name in Hebrew was Tabitha, and in Greek was Dorcas, words which mean "Gazelle." Tabitha, or Dorcas, was a believer in Christ, and like her Lord, she loved the poor and helped them, by her work and by her gifts.

While Peter was at Lydda, Dorcas was taken ill and died. They laid her body in an upper room, and then they sent two men to Lydda for Peter, begging him to come without delay. Peter went to Joppa at once; and when he came to the house where the body of Dorcas was lying he found the room filled with widows and poor women, who were weeping, and showing the garments which Dorcas had made for them.

But Peter sent them all out of the room; and when he was alone with the body of Dorcas, he knelt down and prayed. Then he turned to the body and said, "Tabitha, arise!"

And she opened her eyes; and when she saw Peter she sat up. Peter took her by the hand, and raised her up; then he called into the room the widows and the believers in Christ, and showed Dorcas to them, alive and well. The news of this wonderful work, of life given to the dead, amazed all the city of Joppa, and led many to believe in Christ. Peter stayed many days in Joppa. at the house of a man named Simon, who was a tanner, and lived near the sea.

At that time an officer of the Roman army was at Caesarea, about thirty miles north of Joppa, beside the Great Sea. His name was Cornelius; and he was the commander of a company of a hundred soldiers. We would call such an officer "a captain," but in the Roman army he was called "a centurion." The centurion Cornelius was not a Jew, but a Gentile, which was the name that the Jews gave to all people except themselves. Yet Cornelius did not worship idols, as did most of the Gentiles. He prayed always to the God of Israel, and feared God, and gave to the poor; and he taught his family to worship the Lord.

One day, in the afternoon, Cornelius was praying in his house, when an angel came to him and called him by name, "Cornelius!" Cornelius looked at this strange and shining being, and he was filled with fear, but he said, "What is it, Lord?"

And the angel said to him, "Cornelius, the Lord has seen your gifts to the people and has heard all your prayers. Now send men to Joppa, and let them bring to you a man named Simon Peter. He is staying in the house of Simon the tanner, who lives by the sea."

Then the angel passed out of sight, and Cornelius called two servants and a soldier who worshipped the Lord. He told them what the angel had said, and sent them to Joppa for Peter. These men travelled all night, following the road southward by the Great Sea, and about noon of the next day they drew near to Joppa.

On that day, just before these men came to Joppa at noon, Peter went up to the roof of the house to pray. He became very hungry, and wished for food; but while they were making ready the dinner he fell into a strange sleep, and a vision came to him. In his vision he saw what seemed to be a great sheet let down by its four corners from above. In it he saw all kinds of beasts, and birds, and creeping things. Some of these were animals and birds that the Jews were allowed to eat; but many others were of kinds that

the old law forbade the Jews to eat; and such as were forbidden, the Jews called "common" and "unclean." Peter saw in this great sheet many beasts, and birds, and creeping things that in his sight were common and unclean. As he looked, he heard a voice saying to him, "Rise, Peter; kill and eat."

Peter had always been very strict in keeping the Jewish rules about food, and he answered, "Not so, Lord; for I have never eaten anything common or unclean."

DORCAS HELPING THE POOR.

Then he heard the voice saying to him, "What God has made clean, do not thou make common or unclean."

Three times Peter heard these words spoken, and then the great sheet with all the living creatures in it was lifted up to heaven and passed out of his sight. Peter knew at once that the vision and the words which he had heard must have a great meaning; but as he thought upon it he could not see what the meaning was. While he was thinking of the vision and wondering at it, the Spirit of the Lord spoke to him, saying, "Peter, three men are looking for you. Go down to the door and meet them; and go with them, without doubting, for I have sent them."

Just at that moment the three men from Caesarea knocked at

the door, and asked for Simon Peter. Peter met them, and said to them, "I am here, the man whom you are looking for. For what reason have you come to me?"

And they said, "Cornelius, a centurion at Caesarea, a good man, one that fears God, and is well spoken of by all the Jews, was yesterday commanded by a holy angel to send for you, and to listen to words from you."

Then Peter called the men into the house, and heard all their story, and kept them there that night. On the next morning he went with them, and some of the believers from the church of Joppa went with the party. On the next day they came to Caesarea, and entered into the house of Cornelius. There they found Cornelius waiting for them, and with him a number of his family and his friends. As Peter came into the room, Cornelius fell down at his feet, and was about to worship him; but Peter raised him up, saying, "Stand up; I myself, also, am a man, and not God."

And as Peter looked around he saw many people that had met together; and they were all Gentiles, men who were not Jews. And Peter said, "You know that it is against the law of the Jews for a man that is a Jew to come into the house with one of another nation, or to meet with him. But God has showed me that I should not call any man common or unclean. For this reason I came at once when I was sent for. Now I ask for what purpose you have sent for me."

Then Cornelius said, "Four days ago I was praying, at three o'clock in the afternoon, when a man stood by me, clad in shining garments, and he said to me, 'Cornelius, your prayer is heard, and your good deeds are known to God. Send now to Joppa, and send for Simon, who is called Peter.' I sent at once for you, and you have done well to come so soon. Now we are all here before God, to hear whatever God has given to you to speak to us."

Then Peter opened his mouth, and began to speak; for he saw now what the vision meant which he had seen on the housetop. He said, "I see now that God cares for all men alike, not for the people of one nation only; but that in every nation those that fear God and do right are pleasing to him." Then Peter began to tell the story of Jesus; how he lived, how he did good works, how he died, how he rose again, and how in Jesus Christ every one who believes may have his sins forgiven.

While Peter was speaking the Holy Spirit fell on all who were in the room. And the Jews who were with Peter were amazed as they saw the Spirit of God given to Gentiles, men who were not Jews. Then Peter said, "Can any man forbid that these should be baptized with water, upon whom the Spirit has come, as he came upon us?"

Then by Peter's command these Gentile believers with Cornelius were baptized as members of Christ's Church. And Peter stayed with them a few days, living with Cornelius, and eating at his table, though he was a Gentile, something which Peter would never before have thought it right for him to do. Soon the news went through all the churches in Judea that Gentiles had heard the word, and had been baptized. At first the Jewish believers could not believe that this should be allowed; but when Peter had told them all the story of Cornelius and the angel, of his own vision of the great sheet full of animals, and of the Spirit coming upon the Gentiles, then they all praised God, and said, "So to the Gentiles, as well as to the Jews, God has given to turn from their sins, and to be saved in Jesus Christ, and to have everlasting life."

LYDDA AS SEEN TO-DAY.

Story Thirty-nine.

HOW THE IRON GATE WAS OPENED.

Acts xii : 1 to 24.

YOU remember that in the years while Jesus was teaching, Jerusalem and the part of the land near it was ruled by a Roman governor, whose name was Pilate; and that he was the ruler who sent Jesus Christ to the cross. After some years, the emperor at Rome, who ruled all the lands around the Great Sea, gave all the country of the Jews to a man named Herod Agrippa, and made him King of Judea. He was the nephew of the Herod who killed John the Baptist, as was told in Story Eighteen of Part Sixth, and the grandson of the other Herod who killed all the little children of Bethlehem, in trying to kill the little child Jesus, as we read in Story Three of Part Sixth. Herod Agrippa was the King of Judea when Peter saw the vision on the housetop, and preached to the Gentiles, as we read in the last Story.

Herod wished to please the Jews in Jerusalem; and he seized one of the apostles, James, the brother of John, one of the three disciples who had been nearest to Jesus. He caused his guards to kill James with the sword, just as John the Baptist had been killed by his uncle, Herod Antipas. When he saw how greatly this act pleased the chief priests and rulers, he laid hands on Simon Peter also, and put him in prison, intending at the next feast of the Passover to lead him forth, and to put him to death.

Peter, therefore, was kept in the prison, with sixteen soldiers around the prison to guard him, four soldiers watching him all the time; but all the church prayed very earnestly to God for him. On the night before the day when Peter was to be brought out to die, he was sleeping in the prison, bound with two chains, while guards before the door were watching. Suddenly a bright light shone in Peter's cell, and an angel from the Lord stood by him. The angel struck him on the side, and awoke him, and said, "Rise up quickly."

And as Peter awaked and stood up, his chains fell from his hands. And the angel said to him:

"Tie your girdle about your waist, and bind your sandals on your feet."

And Peter did as he was told, scarcely knowing what he was doing. Then the angel said:

"Wrap your cloak around you, and follow me."

And Peter followed the angel, thinking that he was dreaming.

AN ANGEL ENTERS THE PRISON CELL.

They passed the first guard of the soldiers, and the second; but no one stirred to hinder them. Then they came to the great iron gate on the outside of the prison; and this opened to them, as if unseen hands were turning it. They went out of the prison into the city, and passed through one street. Then the angel left Peter as suddenly as he had come to him. By this time Peter was fully awake, and he said:

"Now I am sure that the Lord has sent his angel, and has set me free from the power of King Herod."

Peter thought of what he should do, and where he should go; and he turned toward the house of a woman named Mary, who was near of kin to Barnabas; and who had a son named John Mark, then a young man, the same who many years afterward wrote "the Gospel according to Mark." At Mary's house many were met together, and they were praying for Peter.

Peter came to the house and knocked on the outside door, and called to those who were within. A young woman named Rhoda came to the door. She listened, and at once knew the voice of Peter. So glad was she, that she did not think to open the door, but ran into the house, and told them all that Peter was standing at the door. They said to her, "You are crazed!"

But she said that she was sure that Peter was there, for she knew his voice. And then they said:

"It must be an angel who has taken Peter's form!"

But Peter kept on knocking; and when at last they opened the door, and saw him, they were filled with wonder. With his hand he beckoned to them to listen; and he told them how the Lord had brought him out of the prison. And Peter said to them:

"Tell these things to James and to the other apostles."

And then he went away to a place where Herod and his men could not find him. The morning came, and there was a great stir among the soldiers, as to what had become of Peter. Herod the king sought for Peter, but could not find him; and in his anger he ordered that the guards in the prison should be put to death. And not long after this Herod himself died so suddenly that many believed his death came from the wrath of God upon him. So Herod perished; but Peter, whom he sought to kill, lived many years, working for Christ.

The James of whom Peter spoke, when he said, "Tell these things to James," was not James the apostle, the brother of John, for already that James had been put to death by Herod. He spoke of another James, a son of Joseph and Mary, a younger brother of Jesus, one who was always called "the Lord's brother." This James was a very holy man; and a leader of the church in Jerusalem, where he lived many years. Some time after this James wrote the book of the New Testament called "The Epistle of James"

Story Forty.

PAUL'S SPEECH ON THE HILL.

Acts xvii : 1 to 34.

FROM Philippi, Paul and Silas went to Thessalonica, which was the largest city in Macedonia. There they found many Jews, and a synagogue where the Jews worshipped. For three weeks Paul spoke at the meetings in the synagogue, and showed the meaning of the Old Testament writings that the Saviour for whom all the Jews were looking must suffer, and die, and rise again from the dead. And Paul said to them:

"This Jesus, whom I preach to you, is the Christ, the Son of God and the King of Israel."

Some of the Jews believed Paul's teachings, and a far greater number of the Greeks, the people of the city who were not Jews, became followers of Christ. And with them were some of the leading women of the city, so that a large church of believers in Christ arose in Thessalonica.

But the Jews who would not believe in Jesus were very angry as they saw so many seeking the Lord. They stirred up a crowd of the lowest people in the city, and raised a riot, and led a noisy throng to the house of a man named Jason, with whom they supposed that Paul and Silas were staying. The crowd broke into the house, and sought for Paul and Silas, but could not find them. Then they seized Jason, the master of the house, and some other friends of the apostles, and dragged them before the rulers of the city, and cried out:

"These men who have turned the whole world upside down, have come to this city, and Jason has taken them into his house. They are acting contrary to the laws of Cæsar the emperor, for they say that there is another king, a man whose name is Jesus."

The rulers of the city were greatly troubled when they saw these riotous people, and heard their words. They knew that

Jason and his friends had done nothing against the law of the land; but to content the crowd they made the believers promise to obey the laws, and then they let them go free. The brethren of the church sent away Paul and Silas, in the night-time, to the city of Berea, which was not far from Thessalonica. There again they found a synagogue of the Jews, and, as in other places, Paul went into its meetings and preached Jesus, not only to the Jews, but also to the Gentiles, many of whom worshipped with the Jews.

These people were of a nobler spirit than the Jews of Thessalonica, for they did not refuse to hear Paul's teachings. They listened with open minds, and every day they studied the Old Testament writings, to see whether the words spoken by Paul were true. And many of them became believers in Jesus, not only the Jews, but the Gentiles also; for those who study the Bible will always find Christ in its pages. But the news went to Thessalonica that the word of Christ was being taught in Berea. The Jews of Thessalonica sent some men to Berea, who stirred up the people against Paul and Silas. To avoid such a riot as had arisen in Thessalonica, the brethren in Berea took Paul away from the city, but Silas and Timothy stayed for a time.

The men who went with Paul led him down to the sea, and went with him to Athens. There they left Paul alone, but took back with them Paul's message to Silas and Timothy to hasten to him as quickly as they could come. While Paul was waiting for his friends in Athens, his spirit was stirred in him, as he saw the city full of idols. It was said that in the city of Athens the images of the gods were more in number than the people. Paul talked with the Jews in the synagogue, and in the public square of the city with the people whom he met. For all the people of Athens, and those who were visiting in that city, spent most of their time in telling or in hearing whatever was new. And there were in Athens many men who were thought very wise, and who were teachers of what they called wisdom. Some of these men met Paul, and as they heard him, they said scornfully, "What does this babbler say?"

And because he preached to them of Jesus, and of his rising from the dead, some said, "This man seems to be talking about some strange gods!"

There was in Athens a hill, called Mars' Hill, where a court

was held upon seats of stone ranged around. They brought Paul to this place, and asked him, saying, "May we know what is this new teaching that you are giving? You bring to our ears some strange things, and we wish to know what these things mean."

Then Paul stood in the middle of Mars' Hill, with the people of the city around him, and he said:

"Ye men of Athens, I see that you are exceedingly given to worship. For as I passed by I saw an altar, upon which was

PAUL PREACHING ON MARS' HILL.

written these words, 'To THE UNKNOWN GOD.' That God whom you know not, and whom you seek to worship, is the God that I make known to you. The God who made the world and all things that are in it, is Lord of heaven and earth, and does not dwell in temples made by the hands of men; nor is he served by men's hands, as though he needed anything. For God gives to all men life, and breath, and all things. And he has made of one blood all the peoples who live on the earth: that all men should seek

God, and should feel after him, and should find him; for he is not far away from any of us. For in him we live, and move, and have our being: even as some of your own poets have said, 'For we also are the children of God.' Since we are God's children, we should not think that God is like gold, or silver, or stone, wrought by the hands of men. Now God calls upon men to turn from their sins; and he tells us that he has fixed a day when he will judge the world through that man Jesus Christ whom he has chosen, and whom he has raised from the dead."

When they heard Paul speak of the dead being raised, some laughed in scorn; but others said, "We will hear you again about this." After a time Paul went away from Athens. Very few people joined with Paul, and believed on Jesus. Among these few was a man named Dionysius, one of the court that met on Mars' Hill, and a woman named Damaris. A few others joined with them; but in Athens the followers of Christ were not many.

Story Forty-one.

PAUL'S LAST JOURNEY TO JERUSALEM.

Acts xx : 2, to xxi : 16.

AFTER his three years at Ephesus in Asia Minor, Paul sailed across the Ægean Sea to Macedonia. There he visited again the churches in Philippi, Thessalonica and Berea. Then he went southward into Greece, and saw again the church at Corinth, to which shortly before he had written two long letters. While Paul was visiting these churches he told them of the believers in Christ among the Jews in Jerusalem and Judea; that many of these were very poor, and since they had become disciples of Christ the other Jews would not help them. Therefore Paul asked the Gentile churches everywhere to send gifts to these poor people. He said in his letters:

"These people have sent the word of Christ to you; now send to them your gifts to show that you love them, and to show that you thank God for the gift of his Son who saves you from your sins."

From each of the churches men were chosen to go with Paul to Jerusalem and to carry these gifts. From Berea, the place where so many had studied the Scriptures, as we read in Story Eleven, went a man named Sopater. From Thessalonica went Aristarchus and Secundus. From Derbe in Asia Minor, Gaius and Timothy were sent; and from the other churches in Asia Minor, Tychicus and Trophimus All these went on before, and waited for Paul at Troas, on the shore of the Ægean Sea. Paul's friend Luke the doctor joined him again at Philippi, and they sailed together to Troas. There the other disciples met them, and they stayed for a week.

On the evening of the first day of the week, a farewell meeting was held at Troas, for Paul and his party, who on the next day were to start on their journey to Jerusalem. The meeting was in a large upper room on the third story of a house, and it was filled with

people who had come to hear Paul. While Paul was speaking, one young man, named Eutychus, who was sitting in a window, dropped asleep, and in his sleep fell out of the window upon the ground, two stories below. He was taken up dead; but Paul went down, and fell on him, and placed his arms around him, saying, "Do not weep for him, for his life is still in him."

Then Paul went up again, and broke the bread with the believers, and held with them the Lord's Supper; and then he talked again for a long time, even until the break of day. And they brought the young man living, at which they were very happy.

All the rest of the party going to Jerusalem, except Paul, went on board the ship at Troas. But as the ship was to stop on the way at a place called Assos, Paul chose to go to that place on foot. At Assos, they took Paul on board, and sailed for some days among the islands of the Ægean Sea, and stopped at Miletus, which was not far from Ephesus. Paul did not wish to go to Ephesus, but he sent to the elders of the church, asking them to come and meet him at Miletus. They came, and Paul said to them:

"You know from the first day that I set foot in this part of Asia, after what manner I was with you all the time, serving the Lord with a lowly mind, and with tears, and with many troubles which came upon me from the plots of the Jews. You know, too, how faithfully I spoke to you, teaching you in public and from house to house, to repent of your sins, and to believe in our Lord Jesus Christ.

"And now, bound in my spirit, I am going to Jerusalem, not knowing what shall come upon me there, except that the Holy Spirit tells me in every place that chains and troubles will meet me. But I do not hold my life of any account, as dear to me: so that I may run out my race in Christ, and may do the work given me by the Lord Jesus, to preach the good news of God's grace. And now, I know that you all, among whom I went preaching the kingdom, shall see my face no more.

"Take heed to yourselves, and to all the flock which the Holy Spirit has placed in your care, as shepherds to feed the church, which the Lord Jesus bought with his own blood. I know that after I go away, enemies, like savage wolves, shall come among you, not sparing the flock, and also among yourselves men shall rise up speaking false things and leading away disciples after them.

Therefore watch, and remember that for three years I did not cease warning you, night and day, with tears.

"And now, I leave you with God, and with the word of his grace, which is able to build you up and to make you fit to dwell among his holy ones. I have not sought among you gold, or silver, or fine clothing. You yourselves know that these hands of mine have worked for my own living, and to help those who were with me. I have tried to show you by my own life how that you should in the same way help those who are weak, and remember the words of the Lord Jesus, 'It is more blessed to give than to receive.'"

When Paul had said this, he kneeled down and prayed with them all. And they all wept, and fell on Paul's neck, and kissed him; for they felt very sad at his words, that they should see his face no more. They went with him to the ship, and saw him sail away from them.

Paul and his company sailed among the islands and toward the land of Judea, and went ashore at Tyre. There they found disciples, and stayed with them a week. Some of these spoke to Paul in the Spirit of God, and told him not to go into Jerusalem. But Paul had set his face toward that city; and when he found a ship going from Tyre to Judea, all the disciples, with their wives and their children, went with him out of the city; and all knelt down together on the beach and prayed, before they parted from each other. Paul's party left the ship at a place called Ptolemais, from which they walked down the shore to Caesarea. This was the place where years before Peter had given the gospel to the Roman centurion Cornelius, as we read in Story Seven. And there Paul found Philip, the man who had preached to the Samaritans and to the nobleman from Ethiopia, of whom we read in Story Five. In those old days, Paul, then Saul, had been Philip's enemy, and had driven him out of Jerusalem. Now they met as friends, and Paul stayed as a guest at Philip's house.

While they were at Caesarea, an old man, named Agabus, came down from Jerusalem. He was a prophet, to whom God had shown some things that were to come to pass. We have read of a prophecy by this man before, in Story Nine. This man came to Paul, and took off Paul's girdle, and with it bound his own feet and hands, and he said:

"Thus saith the Spirit of God, 'So shall the Jews at Jerusalem

bind the man that owns this girdle, and shall give him into the hands of the Gentiles.'"

When they heard this, all Paul's friends, and Philip, and the disciples of Caesarea, pleaded with Paul and begged him not to go up to Jerusalem. But Paul answered:

"What are you doing, weeping and breaking my heart? I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus!"

When they saw that Paul could not be moved from his purpose, they ceased trying to persuade him, saying, "The will of the Lord be done."

After some days in Caesarea, Paul and his friends, with some of the believers from Caesarea, went up the mountains to Jerusalem. So Paul was once more, and now for the last time, in the city of his people.

Story Forty-two.

THE SPEECH ON THE STAIRS.

Acts xxi: 17, to xxii: 29.

WHEN Paul and his friends came to Jerusalem, they met with the church in that city, and gave the money which had been gathered among the Gentiles to help those of the Jewish believers in Christ who were poor. The Apostle James, the Lord's brother, who was at the head of the church in Jerusalem, gave to Paul and his friends a glad welcome, and praised God for the good work wrought among the Gentiles.

About a week after Paul had come to Jerusalem, he was worshipping in the Temple, when some Jews from the lands around

Ephesus saw him. They at once stirred up a crowd, and took hold of Paul, crying out:

"Men of Israel, help! This is the man who teaches all men everywhere against our people, and against our law, and against this Temple. Besides, he has brought Gentiles into the Temple, and thus has made the holy house unclean!"

They had seen with Paul, walking in the city, one of his friends from Ephesus who was not a Jew, and they started the false report that Paul had taken him into the Temple. When the Jews set up this cry against Paul, all the city was stirred up, and a great crowd gathered around Paul. They dragged Paul out of the Temple into the outer court, and were about to kill him, in their rage.

But in the castle on the north of the Temple was a Roman guard of soldiers, a thousand men under the command of an officer, whom we should call a colonel, but whom they called "the chief captain." Word came to this officer that all Jerusalem was in a riot, and that a wild mob had seized the Temple. He called out companies of soldiers and their centurions, or captains, and rushed quickly into the Temple and into the midst of the crowd who were beating and trampling upon Paul. The chief captain took Paul from their hands, and, thinking that he must have done something very wicked to call forth such a riot, ordered him to be fastened with two chains.

Then he asked who this man was and what he had done. All began to answer at once, some shouting one thing and some another, and as the chief captain could understand nothing in the confusion, he commanded the soldiers to take him into the castle. The crowd made a rush to seize Paul and take him away from the soldiers, but they carried him through the throng and up the stone steps that led into the castle, while all around, at the foot of the stairs, was the multitude of angry Jews, crying out, "Away with him! Kill him!"

Just as they reached the platform at the door of the castle, Paul, in a quiet manner, spoke to the chief captain in his own language, which was the Greek tongue. He said, "May I say something to you?" The officer was surprised, and he answered Paul, "Do you know Greek? Are you not that man from Egypt who some time ago rose up against the rulers, and led out into the wilderness four thousand men who were murderers?"

But Paul said, "I am a Jew, of Tarsus in Cilicia. I belong to no mean city. I pray you, give me leave to speak to the people."

The chief captain thought that if this man should speak to the people, he might learn something about him, so he gave him leave. Then Paul, standing on the stairs, beckoned with his hand to the crowd to show that he wished to speak. Soon everybody became quiet, for all wanted to hear; and then Paul began to speak to the people. But he did not speak in Greek, as he had spoken to the chief captain. He spoke in the Hebrew tongue, their own language, which they loved to hear. And when they heard him speak in Hebrew, their own tongue, they were all the more ready to listen to him. And this was what Paul said:

"Brethren and fathers, hear the words that I speak to you. I am a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of the wise teacher Gamaliel, and taught in a strict way in the law of our fathers; and I was earnest for God, as all of you are this day. And I was a bitter enemy of the way of Christ, binding and putting in prison both men and women who believed in Jesus. The high-priest himself knows this, and all the council of the elders; for they gave me letters to our people in Damascus. And I went on a journey to that place to bring in chains from Damascus to Jerusalem those who followed Jesus, to punish them.

"And it came to pass as I made my journey and drew nigh to Damascus, suddenly there shone from heaven a great light round about me. And I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why art thou fighting against me and doing me harm?' And I answered, 'Who art thou, Lord?' And he said to me, 'I am Jesus of Nazareth, whom you are trying to destroy!'

"Those who were with me saw the light, but they did not hear the voice that spoke to me. And I said, 'What shall I do, Lord?' And the Lord said to me, 'Rise up, and go into Damascus, and it shall be told thee what things are given to thee to do.'

"When I stood up I could not see, from the glory of that light, and I was led by the hands of those who were with me into Damascus. And a man named Ananias, a man who worshipped God and kept the law, of whom all the Jews in the city spoke well, came to me, and standing by me, said, 'Brother Saul, receive thy sight.'

"And in that very hour I looked up and saw him. And he said to me, 'The God of our fathers hath chosen thee to know his

will, and to see the Holy One, and to hear his voice. For thou shalt speak in his name to all men, telling them what thou hast seen and heard.'

"And afterward, when I come back to Jerusalem, and was praying in the Temple, I saw the Lord again, and he spoke to me, 'Go forth, and I will send thee far hence to the Gentiles.'"

The Jews listened to Paul quietly until he spoke that word 'Gentiles," which roused up all their wrath. They began to cry out, 'Away with such a fellow from the earth! It is not fit that he should live!"

And as they flung off their garments, and threw dust into the air in their rage, the chief captain ordered that Paul should be taken into the castle and beaten with rods until he should tell what dreadful thing he had done to arouse such anger. For the chief captain, not knowing the Jews' language, had not understood what Paul had said.

They took Paul into the castle, and were tying him up to beat him, when Paul said to the centurion who stood by, "Have you any right to beat a Roman citizen who has not been tried before a judge?"

When the centurion heard this he went in haste to the chief captain, and said to him, "Take care what you do to that man, for he is a Roman citizen!"

Then the chief captain came and said to Paul, "Tell me, are you a Roman citizen?"

And Paul answered, "Yes, I am."

The chief captain said, "I bought this right to be a citizen with a great sum of money."

And Paul said to him, "But I am a free-born citizen."

When those who were about to beat Paul knew that he was a Roman citizen, they went away from him in haste, and the chief captain was afraid, because he had bound Paul; for no one might place a chain on a Roman citizen until he had been tried before a Roman judge.

They took Paul into the castle, but were careful not to do him any harm.

Story Forty-three.

TWO YEARS IN PRISON.

Acts xxii : 30, to xxiv : 27.

AFTER Paul had been rescued from the Jewish mob, he was taken into the castle on the north of the Temple for safekeeping. The chief captain wished to know for what reasons the Jews were so bitter in their hate against Paul; and to learn this he commanded the chief priests and rulers to meet together, and brought Paul down from the castle, and set him before them. Paul looked earnestly upon the council, and said to them, "Brethren, I have lived with a right feeling toward God all my life until this day."

The high-priest, whose name was Ananias, was sitting in the council, clad in the white garments worn by all priests. He was so enraged at these words that he said to those who were standing near Paul, "Strike him on the mouth!"

And Paul, roused to sudden anger at such unjust words, said in answer, "God shall strike you, O whited wall! Do you sit to judge me by the law, and yet command me to be struck against the law?"

Those that were standing by said to Paul, "Do you speak such words against the high-priest of God?"

"I did not know," answered Paul, "that he was high-priest. It is written in the law not to speak evil of a ruler of your people."

Paul saw that there were two parties in the council, and by a few wise words he made some of the rulers friendly to him, so that they stood up and said, "We find no evil in this man. Perhaps a spirit has spoken to him, or an angel."

This made the rulers on the other side all the more furious, and such a quarrel arose between them that the chief captain feared that Paul would be torn in pieces, and he again sent down soldiers to take him by force from the council and to bring him into the castle.

On the night after this, while Paul was in his room in the castle, the Lord stood by him and said, "Be of good cheer, Paul; for as you

have spoken for me at Jerusalem, so shall you speak for me at Rome."

Early on the next morning more than forty of the Jews laid a plan to kill Paul, and bound themselves together by an oath, swearing that they would neither eat nor drink until they had slain him. These men came to the chief priests, and said, "We have bound ourselves under a great oath that we will taste nothing until we have killed Paul. Now, do you ask the chief captain to bring Paul down again to meet the council, so that they may hear him, and try his case once more. And while he shall be on his way to the council we will rush in and kill him."

Now Paul had a sister living in Jerusalem, and her son heard of this plot, and came to the castle, and told it to Paul. Then Paul called one of the officers, and said to him, "Take this young man to the chief captain, for he has something to tell him."

So the officer brought the young man to the chief captain, and said to him, "Paul, the prisoner, called me to him, and asked me to bring this young man to you, for he has something to say to you."

Then the chief captain took the young man aside, and asked him, "What is it that you have to say to me?"

And he said, "The Jews have agreed to ask you to bring Paul before the council again; but do not let him go, for there are more than forty men watching for him, who have sworn an oath together that they will neither eat nor drink until they have killed Paul."

The chief captain listened carefully, and then sent the young man away, after saying to him, "Do not tell any one that you have spoken of these things to me."

And after the young man had gone the chief captain called to him two centurions, captains over a hundred men, and he said to them, "Make ready two hundred soldiers to go as far as Caesarea, and seventy men on horseback, and two hundred men with spears, at nine o'clock at night."

And he told them also to have ready horses for Paul, so that he might send him safe to Felix, the governor of the land, at Caesarea. And he wrote a letter in this manner:

"Claudius Lysias sends greeting to the most noble governor Felix. This man was seized by the Jews, and would have been killed by them, but I came upon him with the soldiers, and took him from their hands, having learned that he was a citizen of Rome.

And to find out the reasons why they were so strongly against him, I brought him down to their council. But I found that the charges against him were about questions of their law, but nothing deserving death or bonds. When I heard that there was a plot to kill the man, I sent him at once to you, and told his enemies to go before you with their charges."

So in the night almost five hundred men were sent with a guard for Paul. He was brought out of the castle, and taken that night as far as to Antripatris, about forty miles. On the next day the soldiers left him, thinking him to be no longer in danger, and returned to Jerusalem, while the horsemen rode on with him to Caesarea, where the governor Felix lived. The officer in charge gave the letter to the governor. He read the letter, and then asked Paul from what land he had come. Paul told him that he belonged to the land of Cilicia in Asia Minor. And Felix said, "I will hear your case when those who bring charges against you have come."

A HEATHEN TEMPLE.

And he sent Paul to be kept in a castle which had once belonged to Herod. After five days the high-priest Ananias and some others came to Caesarea, bringing with them a lawyer named Tertullus. And when Paul was brought before them in presence of Felix, the governor, Tertullus made a speech charging him with riot and law-breaking, and many evil deeds. They said also that he was "a ring-leader in the party of the Nazarenes," which was the name they gave to the Church of Christ. And the Jews all joined in the charge, saying that all these things were true. After they had spoken, the governor motioned with his hand toward Paul, showing that he

might speak, and Paul began, "I know that you have been for many years a judge over this people, and for that reason I speak to you willingly. For you may know that it is only twelve days since I went up to worship at Jerusalem. Nor was I quarreling with any one in the Temple, nor stirring up a crowd in the Temple, or the synagogues, or in the city. Nor can they prove to you the things that they have said against me.

"But I do own to this, that after the way which they call 'the party of the Nazarenes,' so do I serve the God of our fathers, believing all things in the law and in the prophets, and having a hope in God that the dead shall be raised up. And I have always tried to keep my heart free from wrong toward God and toward men.

"Now, after many years, I came to bring gifts to my people, and offerings for the altar. And with these they found me in the Temple, but not with a crowd, nor with a riot. But there were certain Jews from Asia Minor who ought to have been here, if they have anything against me."

Felix knew somewhat about the Church of Christ, and he said, "When Lysias, the chief captain, shall come down, I will settle this case."

And he ordered Paul to be kept under guard, but that his friends might freely come to see him. After a few days Felix and his wife Drusilla, who was a Jewess, sent for Paul, and heard from him with regard to the gospel of Christ. And as Paul preached to him, of right living, and of ruling one's self, and of the judgment of God that should come upon sinners, Felix was alarmed, and said, "Go away for this time; when a fit time comes, and I am ready to listen, I will send for you."

Felix was not a just judge, for he hoped that Paul might give him money, so that he might set Paul free; and with this in his mind he sent for Paul, and talked with him many times. Two whole years passed away, and Paul was still in prison at Caesarea. At the end of that time Felix was called back to Rome, and a man named Porcius Festus was sent as governor in his place. Felix wished to please the Jews, and he left Paul a prisoner.

Story Forty-four.

THE STORY THAT PAUL TOLD TO THE KING.

Acts xxv: 1, to xxvi: 32.

WHEN Festus came to rule over the land of Judea, in the place of Felix, who had kept Paul in prison so long, he went up to Jerusalem to visit that city. There the chief priests and the leading men spoke to him against Paul, and they asked that he might be sent to Jerusalem to be tried. It was their plan to kill Paul on the way. But Festus told them that Paul should be kept at Caesarea, and that he himself would soon go there.

"Let some of your leaders go down with me," said Festus, "and bring your charges against him, if you have any."

When Festus came down to Caesarea he called them all together, and sat upon the judge's seat, and commanded Paul to be brought. Then the Jews said evil things about Paul, declaring that he had done wickedly. But they could not prove any of the things which they spoke against him. And Paul said, "I have done no wrong against the law of the Jews, nor against the Temple, nor against the rule of Cæsar the emperor."

Festus wished to please the Jews, for he did not know of their secret purpose to kill Paul. He said, "Are you willing to go up to Jerusalem, and there be tried upon these charges before me?"

But Paul said, "I am standing before the Roman court where I ought to be judged. I have done no wrong to the Jews, as thou knowest very well, and no man shall give me into their hands. I ask for a trial before Cæsar, the emperor at Rome."

It was the law throughout the Roman lands that any citizen of Rome, as Paul was, could ask to be tried at Rome before Cæsar, the emperor. When Festus heard Paul's words, he said, "Do you ask to be tried before Cæsar? Then unto Cæsar you shall go."

So Paul was taken back to the prison at Caesarea to be sent to Rome when his time should come. A few days after this a Jewish ruler named Agrippa, with his sister Bernice, came to visit Festus. He was called "King Agrippa," and he ruled over a part of the land on the east of the river Jordan. While Agrippa and Bernice were at Caesarea, Festus said to them, "There is a certain man left a prisoner by Felix, of whom the chief priests and elders of the Jews asked, when I was at Jerusalem, that I should give orders to have him put to death, or given into their hands. I told them that the Romans never give judgment against any man until he stands face to face before his enemies, and can make answer to their charges. When they came down to this place, and the man was brought before them, their charges were not the wicked acts that I expected to hear of; but they had some questions about their ways of worship, and about somebody

PAUL BEFORE AGRIPPA.

named Jesus, who was dead, but who Paul said was alive. As I could not understand these questions, I asked Paul whether he would go up to Jerusalem, and there be tried. But Paul asked for a trial before Cæsar, and I am keeping him to be sent to the emperor at Rome."

"I would like," said Agrippa, "to hear this man myself."

"To-morrow," said Festus, "you shall hear him."

So on the next day, Agrippa and his sister Bernice, and Festus, with the chief men of the city and the officers of the army, came in great state to the hall of judgment, and Paul was brought before them, chained to a Roman soldier. And after a few words by Festus, Agrippa said to Paul, "You may now speak for yourself."

Then Paul spoke in words like these:

"I think myself happy, King Agrippa, to give answer before thee of all the things charged against me by the Jews, because I am sure that thou dost know all the Jewish ways and the questions about the law. I ask thee, then, to hear me. My way of life from my youth all the Jews know, for I have lived among them; and if they tell the truth, they would say that I was of those who kept the laws of our people most carefully. And now I stand here to be judged for the sake of the promise which God made to our fathers; that promise to which our twelve tribes, serving God day and night, hope to come. And on account of this hope, O king, the Jews charge me with doing evil; because I believe that Jesus Christ rose from the dead to be the King of Israel. Why should it be something thou canst not believe, that God does raise the dead to life?

"In former times I really thought with myself that I ought to do many things against the name of Jesus of Nazareth. And this I did in Jerusalem; for I shut up many good men and women in prisons, and when they were put to death I gave my voice against them. I caused them to be beaten, and I tried to make them curse the name of Jesus; and being exceedingly mad against them, I sought for them even in cities far away.

"And as I journeyed to Damascus with letters from the chief priests, at mid-day, O king, I saw on the way a light from heaven, above the brightness of the sun, shining around me and those who were with me. And as we all fell down upon the ground, I heard a voice saying to me, 'Saul, Saul, why are you fighting against me?'

"And I said, 'Who art thou, Lord?'

"And the Lord said, 'I am Jesus, whom you are trying to destroy. But rise up, and stand upon your feet, for I have shown myself to you to make you my servant and my messenger to tell of what you have seen, and of what I will show you. I will keep you safe from the Jewish people and from the Gentiles, to whom I send you, to open their eyes, and to turn them from darkness to light, and from the power of Satan, the evil one, to God, that their sins may be forgiven, and that they may receive a reward among those that are made holy by faith in me.

"O King Agrippa, I did not disobey the voice from heaven, but first at Damascus, and then at Jerusalem and throughout all the land of Judea, and also among the Gentiles, I have spoken, telling men to turn from sin to God, and to show deeds of right-doing. This is the cause why the Jews seized me in the Temple and tried to kill me. Having gained help from God, I stand unto this day, speaking to people, small and great, saying only what is given in the law of Moses and in the prophets: that the Christ must suffer and die, and that he by rising from the dead should give light to our people and to the Gentiles."

While Paul was speaking, Festus said with a loud voice, "Paul, you are mad! Your great learning has turned you to madness!"

For Festus, being a Roman, knew nothing of Jesus or of the truths which Paul spoke.

But Paul said to him, "I am not mad, most noble Festus. I speak only sober and truthful words. The king knows of these things, and I speak freely to him. None of these things are hidden from him, for these things were not done in secret. King Agrippa, dost thou believe the prophets? I know that thou dost believe."

And Agrippa said to Paul, "A little more, and you will persuade me to become a Christian!"

And Paul said, "I would before God, that whether with little or with much, that not only thou, but also all that hear me this day, might become such as I am, except these chains!"

After these words, King Agrippa, and Bernice, and Festus the governor, and those who were there, went away by themselves, and they said to each other, "This man has done nothing deserving death or prison."

And Agrippa said to Festus, "This man might have been set free if he had not asked to be tried before Cæsar."

Story Forty-five.

PAUL IN THE STORM.

Acts xxvii : 1, to xxviii : 1.

WHEN Paul chose to be tried before Cæsar the emperor which was his right as a Roman, it became necessary to send him from Caesarea in Judea to Rome in Italy, where Cæsar lived. In those years there were no ships sailing at regular times from city to city, but people who wished to go to places over the sea waited until they could find ships with loads sailing to those places. Paul and some other prisoners were given into the charge of a Roman centurion or captain named Julius, to be taken to Rome. Julius found a ship sailing from Caesarea to places on the shore of Asia Minor, which would take them a part of the way to Rome. He took Paul and the other prisoners on board this ship, and with Paul went his friends, Luke the doctor and Aristarchus from Thessalonica. Perhaps Timothy also was with them, but of this we are not certain.

They set sail from Caesarea, after Paul had been in prison more than two years; and they followed the coast northward to Sidon. There they stopped for a day; and Julius the centurion was very kind to Paul, and let him go ashore to see his friends who were living there. From Sidon they turned to the northwest, and sailed past the island of Cyprus, and then westward by the shore of Asia Minor. At a city called Myra they left the ship, and went on board another ship, which was sailing from Alexandria to Italy with a load of wheat from the fields of Egypt.

Soon a heavy wind began to blow against the ship, and it sailed very slowly for many days; but at last came to the large island of Crete, and followed its southern shore in the face of the wind until they found a harbor, and they stayed for a few days. But this harbor was not a good one, and they thought to leave it and sail to another.

Paul now said to them, "Sirs, I see that this voyage will be

with great loss to the load and the ship, and with great danger to the lives of us all."

And he urged them to stay where they were at anchor. But the owner of the ship and its captain thought that they might sail in safety; and Julius the centurion listened to them rather than to Paul. So when a gentle south wind began to blow, they set sail once more, closely following the shore of the island of Crete. But soon the wind grew into a great storm, and the ship could not face it, and was driven out of its course. Behind the ship was a little boat, and this they drew up on board; and as the ship creaked and seemed in danger of going to pieces, they tied ropes around it to hold it together.

The storm grew and drove the ship away from the island into the open sea. To make the vessel lighter they threw overboard a part of the load; and the next day they cast into the sea all the loose ropes and everything on the ship that could be spared.

Day after day went on, with no sight of the sun, and night after night with no sight of the stars. The great waves rolled over the ship and beat upon it, until those on board hardly hoped to save their lives. In their fear, for days the men and the prisoners had eaten nothing. But in the midst of the storm, Paul stood up among them, and said:

"Sirs, you should have listened to me, and not have set sail from Crete, for then we might have been saved much harm and loss. But even as it is, be of good cheer; for though the ship will be lost, all of us on board shall be saved. This night there stood by me an angel of the Lord, to whom I belong, and whom I serve, and the angel said to me, 'Fear not, Paul; you shall yet stand before Cæsar; and God has given to you all those who are sailing with you.'

"Now, friends, be of good cheer; for I believe God, that it shall be even as the angel said to me. But we must cast upon some island."

When the storm had lasted fourteen days, at night the sailors thought that they were coming near to land. They dropped down the line and found that the water was twenty fathoms deep; then after a little they let down the line again and found the water only fifteen fathoms deep. They were sure now that land was near, but they were afraid that the ship might be driven upon rocks; so they

threw out from the stern or rear-end four anchors to hold the ship; and then they longed for the day to come.

The sailors let down the little boat, saying that they would throw out some more anchors from the bow, or front of the ship, but really intending to row away in the boat and leave the ship and all on board to be destroyed. But Paul saw their purpose, and he said to the centurion, "Unless these sailors stay in the ship none of us can be saved."

Then the soldiers cut away the ropes of the boat, and let it fall off, so that the sailors could not get away. And as it drew toward daylight, Paul urged them all to take some food. He said:

"This is the fourteenth day that you have waited without any food. Now I beg of you to eat, for you need it to keep your lives safely. You will all be saved; not an hair shall fall from the head of one of you."

He took some bread and gave thanks to God before them all; then he broke it and began to eat. This encouraged all the others, so that they too took food. There were in all on board the ship, sailors, and soldiers, and prisoners, and others, two hundred and seventy-six people. After they had eaten enough they threw out into the sea what was left of its load of wheat, so that the ship might be less heavy upon the waves, and might go nearer to the shore.

As soon as the day dawned, they could see land, but did not know what land it was. They saw a bay with a beach, into which they thought that they might run the ship. So they cut loose the anchors, leaving them in the sea, and they hoisted up the fore-sail to the wind, and made toward the shore. The ship ran aground, and the front end was stuck fast in the sand, but the rear part began to break in pieces from the beating of the waves.

Now came another danger, just as they were beginning to hope for their lives. By the Roman law, a soldier who had charge of a prisoner must take his prisoner's place if he escaped from his care. These soldiers feared that their prisoners might swim ashore and get free. So they asked the centurion to let them kill all the prisoners, while they were still on board the ship. But Julius the centurion loved Paul, and to save Paul's life, kept them from killing the prisoners. He commanded that those who could swim should leap overboard and get first to the land. Then the rest

THE APOSTLE PAUL IN THE STORM.

went ashore, some on planks, and some on broken pieces of the ship. And all came safe to the shore, not one life being lost.

And then they found that they were on the island of Melita, which is in the Great Sea, south of the larger island of Sicily.

Story Forty-six.

HOW PAUL CAME TO ROME, AND HOW HE LIVED THERE.

Acts xxviii : 2 to 31.

THE people who lived on the island of Melita were very kind to the strangers who had been thrown by the sea upon their shore. It was cold and rainy, and the men from the ship were in garments drenched by the waves. But the people made a fire, and brought them all around it, and gave them good care. Very soon they found that many of the men were prisoners, who were under guard of the soldiers.

Paul gathered a bundle of sticks and placed them on the fire, when suddenly a poisonous snake came from the pile, driven out by the heat, and seized Paul's hand with its teeth. When the people saw the snake hanging from his hand, they said to each other, "This man must be a murderer. He has saved his life from the sea, but the just gods will not let him live on account of his wickedness."

But Paul shook off the snake into the fire, and took no harm. They looked to see his arm swell with poison, and to see him fall down dead suddenly. But when they watched him for a long time and saw no evil come to him, they changed their minds, and said that he was a god, and were ready to worship him.

Near the place where the ship was wrecked were lands and buildings belonging to the ruler of the island, whose name was Publius. He took Paul and his friends into his house and treated them very kindly. The father of Publius was very ill with a fever and a disease called dysentery, from which people often died. But Paul went into his room, and prayed by his side; then he laid his hands on him, and the sick man became well. As soon as the people of the island heard of this, many others troubled with diseases were brought to Paul, and all were cured. The people of Melita after this gave a great honor to Paul and those who were with him; and when they sailed away they put on the ship as gifts for them all things that they would need.

The centurion found at anchor by the island a ship from Alexandria on its way to Italy, which had been waiting there through the winter. The name of this ship was "The Twin Brothers." After three months in the isle, the centurion sent on board this ship his soldiers and prisoners, with Paul's friends; and they sailed away from Melita. After stopping at a few places on their voyage, they left the ship at Puteoli, in the south of Italy, and from that place they were led toward Rome. The church at Rome, to which Paul had written a letter in other days, heard that he was coming, and some of the brethren went out to meet him a few miles from the city. When Paul saw them, and knew that they were glad to meet him, even though he was in chains, he thanked God, and took heart once more. He had long wished to go to Rome, and now he came into the city at last, but as a prisoner, chained to a Roman soldier.

When they came to Rome, the good centurion Julius gave his prisoners to the captain of the guard in the city; but from the kind words spoken by Julius, Paul was allowed to go to a house by himself, though with the soldier who guarded him always at his side. After three days in Rome, Paul sent for the chief men among the Jews of the city to meet in his house, because he could not go to the synagogue to meet with them. When they came, he said to them:

"Brethren, though I have done no harm to our people, or against our law, yet I was made a prisoner in Jerusalem, and given into the hands of the Romans. When the Romans had given me a trial, they found no cause for putting me to death, and wished to

set me free. But the Jews spoke against me, and I had to ask for a trial before Cæsar, though I have no charge to bring against my own people. I have asked to see you and to speak with you, because for the hope of Israel I am bound with this chain."

They said to Paul, "No letters have come to us from Judea, nor have any of the brethren brought to us any evil report of you. But we would like to hear from you about this people who follow Jesus of Nazareth, for they are a people everywhere spoken against."

So Paul named a day, and on the day they came in great number to Paul's room. He talked with them, explaining the teaching of the Old Testament about Christ, from morning until evening. Some believed the words of Paul, and others refused to believe. And when they would not agree, Paul said to them as they were leaving, "Truly indeed did the Holy Spirit say of this people, in the words of Isaiah the prophet, 'Hearing ye shall hear, and shall not understand, and seeing ye shall see, and yet not see. For this people's heart is become hard, and their ears are dull, and their eyes they have shut; for they are not willing to see, nor to hear, nor to understand, nor to turn from their sins to God.' But know this, that the salvation of Christ is sent to the Gentiles; and they will listen to it, even though you do not."

And after this Paul lived two years in the house which he had hired. Every day a soldier was brought from the camp, and Paul was chained to him for all that day. And the next day another soldier came; each day a new soldier was chained to Paul. And to each one Paul spoke the gospel, until after a time many of the soldiers in the camp were believers in Christ; and when these soldiers were sent away they often carried the gospel with them to other lands. So Paul, though a prisoner, was still doing good and working for Christ.

Then, too, some of Paul's friends were with him in Rome. The young Timothy, whom Paul loved to call his son in the gospel, and Luke the doctor, of whom he wrote as "the beloved physician," were there, perhaps in the same house. Aristarchus of Thessalonica, who had been with him in the ship and in the storm, was still with Paul. Mark, the young man who years before went with Paul and Barnabas on their first journey from Antioch, visited Paul in Rome.

At one time, when Paul had been a prisoner nearly two years,

a friend came to see him from Philippi in Macedonia. His name was Epaphroditus, and he brought to Paul a loving message from that church, and also gifts to help Paul in his need. In return, Paul wrote to the church at Philippi a letter, "The Epistle to the Philippians," full of tender and gentle words. It was taken to the church by Epaphroditus and by Timothy, whom Paul sent with him, perhaps because in Rome Epaphroditus was very ill, and Paul may have thought it better not to have him go home alone.

In Rome a man named Onesimus met Paul. He was a runaway slave who belonged to a friend of Paul, named Philemon, living at Colosse in Asia Minor, not far from Ephesus. Paul led Onesimus to give his heart to Christ, and then, although he would have liked to keep him with himself, he sent him back to Philemon, his master. But he asked Philemon to take him, no longer as a slave, but as a brother in Christ. This he wrote in a letter which he sent by Onesimus, called "The Epistle to Philemon." Onesimus carried at the same time another letter to the church at Colosse. This letter is "The Epistle to the Colossians." And about the same time Paul wrote one of the greatest and most wonderful of all his letters, "The Epistle to the Ephesians," which he sent to the church in Ephesus. So all the world has been richer ever since Paul's time by having the four letters which he wrote while he was a prisoner at Rome.

It is thought, though it is not certain, that Paul was set free from prison after two years; that he lived a free man, preaching in many lands for a few years; that he wrote during those years the First Epistle to Timothy, whom he had sent to care for the church at Ephesus, and the Epistle to Titus, who was over the churches in the island of Crete; that he was again made a prisoner and taken to Rome; and from his Roman prison wrote his last letter, the Second Epistle to Timothy, and that soon after this the wicked Emperor Nero caused him to be put to death. Among his last words in the letter to Timothy were these:

"I have fought a good fight; I have run my race; I have kept the faith; and now there is waiting for me the crown which the Lord himself shall give me."

QUESTIONS AND ANSWERS

ON

THE OLD TESTAMENT AND THE NEW TESTAMENT

By which the Bible Story can be studied in the fifty-two Sundays of the year.

THE OLD TESTAMENT.

First Sunday. The Beautiful Garden.

(Tell Story One.)

To the Teacher.

Begin by asking, "Who can tell us what is the first verse of the Bible?" When hands are raised, call on three or four children to repeat the verse in turn; then let all repeat it in concert. Explain what the verse means, that God made the world, and all the things in it. Tell the story of the creation of the world; of the first man and the first woman; the Garden of Eden, and how Adam and Eve lost their home, and were driven out. Then teach the answers to the following questions. At the close of the lesson, see that every young pupil is shown just where the questions and answers are found. The answers should be reviewed until the child can repeat them thoroughly, and can tell the story in his own language.

Questions and Answers.

1. What is the first verse in the Bible?
   "In the beginning God created the heaven and the earth."
2. What does this mean?
   That God made all things.
3. In how many days does the Bible tell us that God made the world?
   In six days.
4. On what day did God rest from his work?
   On the seventh day.
5. Whom did God make as the first man?
   Adam.
6. Who was the first woman?
   Eve.
7. What place did God give to Adam and Eve as their home?
   The garden of Eden.
8. How long did Adam and Eve live in the beautiful garden?
   As long as they did what God told them to do.
9. What became of them when they did not obey God's word?
   They were driven out of the garden.

Second Sunday. The Earliest People.

(Tell Stories Two and Three.)

To the Teacher.

In the story of Cain and Abel, explain carefully what is meant by "an altar;" and how in early times people came to God in prayer. With little children, use the word "praying," rather than "worship," and "gift to God" or "offering," rather than "sacrifice."

In the story of "The Great Ship," explain what "an ark" was, properly a chest or box; in this story, a great ship, built not to sail fast, but to float on the water, and to hold a great amount. Perhaps it was made so large, not only to carry many animals and their food, but also very many people, if the people had been willing to be saved by it.

1. Who was the first child of Adam and Eve, after they were sent out of the garden of Eden?

   Cain.

2. What was the name of Cain's younger brother?

   Abel.

3. What wicked thing did Cain do when the two boys grew up to be men?

   He killed his brother Abel.

4. What does the Bible tell of the earliest people who were on the earth?

   They lived to be hundreds of years old.

5. Who lived the longest of any of those people?

   Methuselah, who lived more than nine hundred years.

6. Were those who lived at that time good people?

   Nearly all of them were very wicked.

7. What good man lived in those times?

   Enoch, who walked with God.

8. What was the end of Enoch's life?

   He did not die, but God took him to himself.

9. What came upon the earth on account of the wickedness of its people?

   A great flood.

10. What good man with his family was saved from the flood?

    Noah, who built the ark.

11. On what mountain did Noah and his family leave the ark after the flood?

    On Mount Ararat.

Third Sunday. Abram.

(Tell Stories Four and Five.)

1. What was the name of the first large city built after the great flood?

   Babel, afterward called Babylon.

2. What happened to the people who were building a great tower in this city?

   They could not understand each other's speech.

3. What did these people of different languages do?

   They went away to different lands.

4. Who was Abram?

   A good man, who prayed to God.

5. To what did all the other people of Abram's time pray?

   To gods of wood and stone.

6. What did God tell Abram to do?

   To go to a land far away.

7. What was God's promise to Abram?

   "I will be with thee and bless thee."

8. To what land did Abram go, obeying God's word?

   To the land of Canaan.

9. How did Abram and his family live in the land of Canaan?

   In tents, moving from place to place.

10. What did Abram build whenever he set up his tent?

    An altar for prayer to God.

Fourth Sunday. Abram and Lot. Isaac.

(Tell Stories Six and Seven.)

1. Who was Lot?

   He was Abram's nephew, who at first lived with Abram.

2. Where did Lot live, after he left his uncle Abram?

   Near the wicked city of Sodom.

3. What new name did God give to Abram?

   The name of Abraham.

4. Who came to visit Abraham in his tent?

   Angels from God.

5. What good news did they bring to Abraham?

   That he should have a son.

6. What prayer did Abraham make to God?

   That God would not destroy the wicked city of Sodom.

7. What did God promise to Abraham?

   To spare the city, if he should find ten good men in it.

8. How many good men did the angels of God find in Sodom?

   Only one, Lot.

9. What came upon Sodom, and the cities near it after the angels had sent Lot away?

A rain of fire.

10. What was the name of Abraham's son?

Isaac.

11. What was done with Isaac when he was a boy?

He was laid on an altar.

12. For what purpose was Isaac laid on the altar?

To be given to God.

Fifth Sunday. Isaac and his Sons.

(Tell Stories Eight and Nine.)

1. When Isaac grew up, who became his wife?

Rebekah.

2. What kind of a man was Isaac?

He was a good man, who loved peace.

3. Who were the two sons of Isaac and Rebekah?

Esau and Jacob.

4. To whom did Esau sell his right as the older son?

To his brother Jacob.

5. For what price did Esau sell his birthright?

For a bowl of food.

6. What else did Jacob get that was meant for Esau?

His father's blessing.

Sixth Sunday. Jacob.

(Tell Stories Ten and Eleven.)

1. Who was Jacob?

The younger son of Isaac.

2. What did Jacob see in a dream at night, when he was going far from his home?

A ladder from earth to heaven with angels on it.

3. Whom did Jacob see standing at the top of the ladder?

The Lord God.

4. What did God say to Jacob at that time?

"I am with thee and will keep thee."

5. What promise did Jacob make after he saw the heavenly ladder and heard the voice of God?

"The Lord shall be my God."

6. What other name was given to Jacob many years afterward?

The name of Israel.

7. What does the name Israel mean?

The prince of God.

8. How many sons did Jacob or Israel have?

Twelve.

9. What people came from Jacob or Israel?

The children of Israel or Israelites.

10. What are the Israelites called in the Bible?

The people of God.

11. Why are they called "the people of God?"

Because they prayed to God, when other people were praying to idols.

Seventh Sunday. Joseph in Egypt.

(Tell Stories Twelve and Thirteen.)

1. Who was Joseph?

One of the younger sons of Jacob.

2. How did Jacob feel toward Joseph?

He loved Joseph more than his older sons.

3. How did Joseph's older brothers feel toward him?

They hated him.

4. How did Joseph's brothers treat Joseph?

They sold him for a slave.

5. To what land was Joseph taken and sold?

To the land of Egypt.

6. How was Joseph treated as a slave in Egypt?

He was put in prison.

7. What is told of Joseph in the prison?

"The Lord was with Joseph."

8. Who sent for Joseph in the prison?

Pharaoh, the King of Egypt.

9. What did Joseph do for Pharaoh?

He told him the meaning of his dreams.

10. What did Joseph tell Pharaoh were coming upon the land?

Seven years of great plenty.

11. What would come after the seven years of plenty?

Seven years of great need.

12. What did King Pharaoh do, when he heard these things?

He made Joseph ruler over all the land.

Eighth Sunday. Joseph and his Brothers.

(Tell Stories Fourteen, Fifteen and Sixteen.)

1. What did Joseph do after he became ruler of Egypt, during the seven years of plenty?

He saved up all the food.

2. What was done with the food that was saved up by Joseph?

The people of Egypt were fed in the years of need.

3. Where were Jacob and his other sons, the brothers of Joseph, living at this time?

In the land of Canaan.

4. What did Joseph's brothers do to get food in the time of need?

They went down to Egypt.

5. How did Joseph treat his brothers when they came to him?

He gave them food but did not tell them who he was.

6. When they came the second time what did Joseph do?

He told them who he was, and forgave them.

7. What else did Joseph do for his father and his brothers?

He sent for them all to come down to Egypt.

8. How many were the Israelites or people of Israel, when they came down to Egypt?

Seventy people.

9. In what part of Egypt did they live?

In the land of Goshen.

Ninth Sunday. The Youth of Moses.

(Tell Story Seventeen.)

1. How long did the Israelites stay in Egypt?

More than four hundred years.

2. How did the Egyptians treat the Israelites while Joseph lived, and for a time afterward?

They were kind to the Israelites.

3. What became of the Israelites in Egypt?

They grew into a great people.

4. How did the King of Egypt who ruled many years after Joseph's time treat the Israelites?

He was very cruel to them.

5. How did the King treat the Israelites cruelly?

He made them work very hard.

6. What order did the King give, to keep the Israelites from growing in number?

That all their boy-babies should be killed.

7. What did one Israelite mother do with her little baby-boy?

She left him in a little boat on the river.

8. Who found the baby floating in the river?

The daughter of Pharaoh the King.

9. What did the daughter of Pharaoh do with the baby?

She made him her own son.

10. What was the name of this boy?

Moses.

11. To what land did Moses go after he grew up?

To the land of Midian.

Tenth Sunday. The Israelites Leaving Egypt.

(Tell Stories Eighteen, Nineteen and Twenty.)

1. How long was Moses in the land of Midian?
   Forty years.
2. What was Moses at that time?
   A shepherd.
3. On what mountain did Moses see a wonderful sight?
   On Mount Horeb, called also Mount Sinai.
4. What did Moses see on this mountain?
   A bush on fire, yet not burned up.
5. Who spoke to Moses from the burning bush?
   The Lord God of Israel.
6. What did God tell Moses to do?
   To bring his people out of Egypt.
7. Who helped Moses in this work?
   His brother Aaron.
8. Who would not allow the Israelites to go out of Egypt?
   Pharaoh the King.
9. What came upon Pharaoh and the Egyptians until they were willing to let the Israelites go?
   Many plagues.
10. How were the Israelites at last led out of Egypt?
    By a pillar of cloud and of fire.

Eleventh Sunday. The Israelites in the Wilderness.

(Tell Stories Twenty-one, Twenty-two, Twenty-three and Twenty-four.)

1. Through what sea did God lead the Israelites when they came out of Egypt?
   Through the Red Sea.
2. Into what land did they go from Egypt?
   Into the Wilderness on the south of Canaan.
3. What kind of a land was this wilderness?
   A land without food or water.
4. What did God give to the people for food while they were in the wilderness?
   Bread from heaven.
5. To what place did the Israelites go after leaving Mount Sinai?
   To Kadesh-Barnea, near the land of Canaan.
6. Whom did Moses send to go through the land, and bring word about it?
   Twelve men, called spies.
7. What did most of the spies say about the land?
   That the Israelites could not take it.
8. Who said that the Lord would help them to go in and take the land?
   Caleb and Joshua.

9. Because the people would not believe in God, and go into the land, what happened to the Israelites?

They were sent back into the wilderness.

10. How long did they live in the wilderness?

Forty years.

11. Where did the long journey of the Israelites end?

At the river Jordan.

12. On what mountain did Moses die?

On Mount Nebo.

Review of Early Bible People and Places.

(Tell enough of the stories to bring these names to the memory of the children.)

1. Who was the first man?

Adam.

2. Who was the first woman?

Eve.

3. What son of Adam and Eve killed his brother?

Cain.

4. What was the name of Cain's brother whom he killed?

Abel.

5. Who was the oldest man that ever lived?

Methuselah.

6. What good man was taken to heaven without dying?

Enoch.

7. Who built the ark and was saved from the flood?

Noah.

8. Who believed God and went on a long journey when God sent him?

Abraham.

9. Who was saved from the wicked city of Sodom?

Lot.

10. What son of Abraham was laid on an altar?

Isaac.

11. What son of Isaac sold his birthright for something to eat?

Esau.

12. Who saw the heavenly ladder?

Jacob.

13. What other name was given to Jacob?

Israel.

14. Who was sold as a slave but became a prince?

Joseph.

15. Who led the Israelites out of Egypt?

Moses.

16. What place did God give to Adam and Eve for their home?

The garden of Eden.

17. On what mountain did the ark rest after the flood?

On Mount Ararat.

18. What great city was built after the flood?

Babel or Babylon.

19. What land was promised to Abraham as his home?

The land of Canaan.

20. What city was destroyed by a rain of fire?

Sodom.

21. In what country was Joseph first a slave and then the ruler?

Egypt.

22. In what part of Egypt did the Israelites live for four hundred years?

The land of Goshen.

23. Through what sea did God lead the Israelites?

Through the Red Sea.

24. In what land did the Israelites wander forty years after coming out of Egypt?

The Wilderness.

25. From what place did Moses send the twelve spies into the land of Canaan, and then afterward lead the Israelites back into the wilderness?

From Kadesh-Barnea.

26. On what mountain did Moses die?

On Mount Nebo.

Twelfth Sunday. How Jericho was Taken.

(Tell Stories Twenty-five and Twenty-six.)

1. Who became the ruler of the Israelites after Moses died?

Joshua.

2. What did God say to Joshua when he took charge of the Israelites?

"Be strong and of a good courage."

3. Where was the camp of the Israelites at that time?

Beside the river Jordan.

4. What land was in front of them across the river?

The land of Canaan.

5. What city of Canaan was near to the river?

The city of Jericho.

6. Whom did Joshua send to look at the city of Jericho?

Two spies.

7. What woman hid the two spies and saved their lives?

Rahab.

8. How did God help the Israelites to cross the river Jordan?

The river became dry.

9. How did God help them to take the city of Jericho?

Its walls fell down.

10. What became of Rahab, who had helped the spies?

Her life was saved.

Thirteenth Sunday. Gideon, Samson and Ruth.

(Tell Stories Twenty-seven, Twenty-eight and Twenty-nine.)

1. What did Gideon do for the people?
   He won victories over the Midianites.
2. Who helped Gideon to win his first great victory?
   A band of three hundred brave men.
3. What enemies gave to the Israelites the greatest trouble in the time of the judges?
   The Philistines.
4. Who began to set Israel free from the Philistines?
   Samson.
5. For what was Samson famed?
   For his great strength.
6. What did Samson once carry away from a city?
   The gates of Gaza.
7. What did the Philistines do to Samson when they made him prisoner?
   They put out his eyes.
8. What did Samson do to the Philistines afterward?
   He pulled down a temple upon them.
9. What good woman came to live among the Israelites in the time of the judges?
   Ruth.
10. In what city did Ruth live?
    Bethlehem.
11. What rich man married Ruth?
    Boaz.
12. What king was the great grandson of Boaz and Ruth?
    David.

Fourteenth Sunday.

(Tell Stories Thirty, Thirty-one and Thirty-two.)

1. Who was the fourteenth of the fifteen judges in Israel?
   Eli, who was also priest.
2. What woman brought her little child to Eli in the house of God?
   Hannah.
3. What was her little boy's name?
   Samuel.
4. Where did Samuel grow up?
   In the house of the Lord.
5. What came to Samuel while he was a child?
   The voice of the Lord.
6. What did Samuel answer when the Lord spoke to him?
   "Speak, for thy servant heareth."
7. What was Samuel when he became a man?
   The last of the judges in Israel.

8. What did Samuel do as judge?

He brought the people back to God.

9. What did the prayers of Samuel give to the people?

Victory over their enemies.

10. What is said of Samuel as a ruler?

He was wise and good.

11. At what place did Samuel live while he was judge?

At Ramah.

Fifteenth Sunday. The First King of Israel.

(Tell Story Thirty-three.)

1. When Samuel grew old, what did the people ask him to do?

To give them a king.

2. Why did the Israelites wish for a king?

To be like the others around them.

3. Why was Samuel not pleased at this?

Because he wished God to be the king of Israel.

4. What did God tell Samuel to do?

To let the people have a king.

5. Whom did God choose as the first king of Israel?

A young man named Saul.

6. How did Saul look when he was made king?

He was the tallest man of all the people.

7. What did the people say when they saw their new king?

"Long live the King."

8. What did Samuel do for the king and the people?

He wrote the laws of the land in a book.

9. Where did Saul live as king?

At Gibeah.

Review of Bible People and Places, from Joshua to Saul.

(With each name, tell enough of the story to recall it to the minds of the pupils.)

1. Who was the ruler of the Israelites after Moses died?

Joshua.

2. What woman hid the spies and was saved by the Israelites when her city was taken?

Rahab.

3. Who was the greatest of the judges?

Gideon.

4. What judge was a very strong man?

Samson.

5. What old man was at the same time judge and priest?
Eli.

6. Who was the last of the judges?
Samuel.

7. Who was the mother of Samuel?
Hannah.

8. Who was the first king of Israel?
Saul.

9. What land was won by Joshua and the Israelites in war?
The land of Canaan.

10. What river stopped flowing while the Israelites walked across its bed?
The Jordan river.

11. What city was taken by the Israelites when its walls fell down?
Jericho.

12. Near what place did Joshua read the law of God to the Israelites?
Near the city of Shechem.

13. At what battle do we read that the sun and moon stood still?
The battle of Beth-horon.

14. What name was given to the land of Canaan after it was taken by the Israelites?
The land of Israel.

15. Where were the Tabernacle and the ark of God placed after the land was won?
At Shiloh.

16. Where did Samuel live while he was judge?
At Ramah.

17. Where did Saul live while he was king?
At Gibeah.

Sixteenth Sunday. Saul as King.

(Tell Stories Thirty-four and Thirty-five.)

1. How did Saul begin his rule as king of Israel?
He began by doing brave deeds.

2. What good things did Saul do soon after he became king?
He drove away the enemies of Israel.

3. Who helped Saul in his wars?
His brave son Jonathan.

4. Over what enemies did Jonathan win a great victory?
Over the Philistines.

5. Who spoke to Saul the word of the Lord?
Samuel, the prophet.

6. What is a prophet?
A man who speaks God's word.

7. What did Saul do that was wrong?
He disobeyed God's words.

8. What did Samuel say to Saul?
"Obeying God is better than offerings."

9. What did Samuel say that the Lord would do to Saul?
That he would take the kingdom from him.

Seventeenth Sunday. The Boy David.

(Tell Stories Thirty-six and Thirty-seven.)

1. To what place did God send Samuel to find a king in the place of Saul?

   To Bethlehem.

2. Whom did God show to Samuel at Bethlehem, as the one whom he had chosen?

   A boy named David.

3. Whose son was David?

   The son of an old man named Jesse.

4. What was David at this time?

   He was a shepherd.

5. What did Samuel do, to show that David was to be king?

   He poured oil on his head.

6. What did David do while caring for his sheep?

   He made music on his harp.

7. Who sent for David to play before him?

   King Saul.

8. With what people were the Israelites at war most of the time while Saul was king?

   The Philistines.

9. What Philistine dared the Israelites to choose a man to fight with him?

   A giant named Goliath.

10. Who fought the giant and killed him?

    The boy David.

11. With what did David fight the giant?

    With a sling and stone.

Eighteenth Sunday. David and Saul.

(Tell Stories Thirty-eight and Thirty-nine.)

1. What did Saul do with David after David had killed the Philistine giant?

   He made David an officer in his army.

2. Whom did David marry after this?

   A daughter of King Saul.

3. How did King Saul feel toward David?

   He was very jealous.

4. How did Saul show that he was jealous?

   He tried to kill David.

5. Who loved David greatly?

   Saul's son Jonathan.

6. What promise did David make to Jonathan?

   To be true to him and kind to his children.

7. What did David do on account of Saul's hate?

   He hid in the wilderness.

8. How did David treat Saul, when he found him asleep in a cave?

   He spared his life.

Nineteenth Sunday. The End of Saul's Reign.

(Tell Stories Forty and Forty-one.)

1. What is said of Saul, in the latter part of his reign?
   The Lord had left Saul.
2. Why did the Lord leave Saul?
   Because Saul would not obey the Lord.
3. What showed that the Lord had left Saul?
   There was no one to help him in his need.
4. What people were at war with the Israelites nearly all the time that Saul was king?
   The Philistines.
5. Where was fought the last battle of Saul's reign?
   On Mount Gilboa.
6. Which side was beaten in the battle of Mount Gilboa?
   Saul and the Israelites.
7. What brave man was killed in the battle?
   Saul's son Jonathan.
8. What did Saul do after this battle?
   He killed himself.
9. How long had Saul ruled as king?
   Forty years.
10. What did David do when he heard of Saul's death?
    He mourned for Saul and Jonathan.
11. After Saul's death what tribe chose David as its king?
    The tribe of Judah.

Twentieth Sunday. David, King of Israel.

(Tell Stories Forty-two and Forty-three.)

1. How long did David reign as king over the tribe of Judah only?
   Seven years.
2. What did the people of the land do seven years after Saul was killed?
   They made David king over all Israel.
3. How did David find the land when he became king?
   It was weak and in the power of enemies.
4. What great city did David take from his enemies?
   The city of Jerusalem.
5. On what mountain was the city of Jerusalem?
   On Mount Zion.
6. What did David do with Jerusalem after he had taken it?
   He made it strong and lived in it.

7. What enemies did David drive out of the land?

The Philistines.

8. What did David bring to Jerusalem?

The ark of God.

9. What did David win by war?

Rule over all the lands around Israel.

10. Whose son did David treat kindly after he became king?

The son of Jonathan.

Twenty-first Sunday. David and Absalom.

(Tell Stories Forty-four and Forty-five.)

1. What son of David tried to take his kingdom from him?

Absalom.

2. How far did Absalom succeed?

He drove David away from Jerusalem.

3. Where was the battle fought between the men of Absalom and the men of David?

In the wood of Ephraim.

4. What happened to Absalom in the battle?

He was killed.

5. What came to David?

He reigned again as king.

Twenty-second Sunday. Solomon.

(Tell Stories Forty-six and Forty-seven.)

1. What did David wish to do while he was king?

To build a temple to the Lord.

2. Why would not God allow David to build the temple?

Because he had been a man of war.

3. What did God promise to David?

That his son should build the temple.

4. How long did David reign?

Forty years, seven over Judah and thirty-three over Israel.

5. What does the Bible say of David as king?

He was the greatest and best of all the kings of Israel.

6. Whom did David make king before he died?

His son Solomon.

7. What did Solomon have through all his reign?

   Peace in all the land.

8. What did the Lord say to Solomon at night?

   "Ask what I shall give you."

9. For what did Solomon ask the Lord?

   For wisdom to rule the people.

10. What did God promise to give to Solomon besides wisdom?

    Riches, and honor, and long life.

Twenty-third Sunday. The Temple.

(Tell Story Forty-eight.)

1. What was the greatest work in the reign of Solomon?

   The building of the temple.

2. For what purpose was the temple built?

   For the house of God.

3. Where was the temple built?

   On Mount Moriah.

4. Of what older building was it a copy in its plan?

   The Tabernacle.

5. What stood in front of the temple?

   An open court.

6. What were the two rooms of the building?

   The holy place, and the holy of holies.

7. What was kept in the holy of holies?

   The ark of the covenant.

8. What was in the ark of the covenant?

   The ten commandments.

Review.

(Tell enough of the stories to help the pupils in answering the questions.)

1. Who was the first king of Israel?

   Saul.

2. Where did Saul live as king?

   At Gibeah.

3. What was the name of Saul's brave son?

   Jonathan.

4. Who spoke to Saul the word of the Lord?

   Samuel.

5. Why was the kingdom taken from Saul?

   Because he disobeyed God.

6. Whom did God choose for king in place of Saul?

   David.

7. Where did David live as a boy?

   At Bethlehem.

8. What was the name of the giant whom David killed?

   Goliath.

9. Where did David hide from Saul?
In the wilderness.

10. What people were at war with Saul and the Israelites?
The Philistines.

11. Where was Saul killed?
On Mount Gilboa.

12. Who became king after Saul?
David.

13. What city did David take from enemies and make his home?
Jerusalem.

14. Who tried to make himself king in place of David?
Absalom.

15. Who was king after David?
Solomon.

16. What did Solomon build?
The temple.

Twenty-fourth Sunday. Elijah.

(Read Story Forty-nine.)

1. Who was the most wicked of all the kings of Israel?
Ahab.

2. What was the name of Ahab's wife, who led him to wickedness?
Jezebel.

3. At what city did the kings of Israel live?
At Samaria.

4. What great prophet came at the time while Ahab was king?
Elijah.

5. What did Elijah tell King Ahab?
That no rain should come upon the land.

6. Where did Elijah hide from King Ahab?
By the brook Cherith.

7. Who brought him food while he was by the brook?
Wild birds called ravens.

8. Where did God send Elijah afterward?
To the city of Zarephath.

9. Who cared for Elijah in that city?
A poor widow.

10. What did Elijah do for this widow?
He brought her dead son to life.

Twenty-fifth Sunday. Elijah on Carmel and Horeb.

(Tell Stories Fifty and Fifty-one.)

1. For how long did no rain fall on the land of Israel?
For more than three years.

2. At what place did Elijah call for all the people to meet him after three years?
On Mount Carmel.

3. What did Elijah tell them to build on Mount Carmel?

Two Altars.

4. For whom were these altars?

One for God, and the other for the idol called Baal.

5. What came upon God's altar when Elijah prayed?

Fire from heaven.

6. What also came in answer to Elijah's prayer?

A great rain.

7. Who tried to kill Elijah after this?

Queen Jezebel.

8. Where did Elijah go to escape from Jezebel?

To Mount Horeb in the wilderness.

9. Who spoke to Elijah there?

The Lord God.

10. What did the Lord give to Elijah?

A great work to do.

11. Whom did Elijah call to go with him and help him?

Elisha.

Twenty-sixth Sunday. The Prophet Elisha.

(Tell Stories Fifty-two, Fifty-three and Fifty-four.)

1. How was the prophet Elijah taken to heaven?

In a chariot of fire.

2. Who took Elijah's place as prophet?

Elisha.

3. What Syrian general came to Elisha?

Naaman.

4. What disease did Naaman have?

He was a leper.

5. What did Elisha tell him to do?

To wash seven times in the river Jordan.

6. What took place when he had washed?

He was made well.

Twenty-seventh Sunday. Elisha and Jonah.

(Tell Stories Fifty-five and Fifty-six.)

1. With what land was Israel often at war in the time of the Kings?

With Syria.

2. Who greatly helped the king of Israel by his power as a prophet?

Elisha.

3. At what place did the Syrians send an army to make Elisha their prisoner?

At Dothan.

4. What did the servant of Elisha see around Elisha to keep him safe from the Syrians?

Chariots and houses of fire.

5. Who came to visit Elisha when he was dying?

Jonah the King of Israel.

6. What did the dying Elisha promise to the king?

Victory over the Syrians.

7. What prophet was sent to preach to a great city?

Jonah.

8. To what city was Jonah sent?

To Nineveh.

9. What wonderful thing happened to Jonah?

He was for three days inside a great fish.

10. What did Jonah do afterward?

He preached to the people of Nineveh.

Review.

(Recall as much of the stories as may be needed for the Review.)

1. Who was the most wicked of all the kings of Israel?

Ahab.

2. Who was Ahab's wife?

Queen Jezebel.

3. What was the chief city in the kingdom of Israel?

Samaria.

4. What great prophet lived in the times of Ahab and Jezebel?

Elijah.

5. How was Elijah fed while hiding by a brook?

By ravens.

6. Where did he restore to life a widow's son?

At Zarephath.

7. Where did he call down fire from heaven upon an altar?

On Mount Carmel.

8. Where did God talk with Elijah?

At Mount Horeb.

9. How was Elijah taken to heaven?

In a chariot of fire.

10. Who was the prophet after Elijah?

Elisha.

11. What Syrian general did Elisha cure of leprosy?

Naaman.

12. Where were chariots and houses of fire seen around Elisha?

At Dothan.

13. Who lived three days inside a great fish?

Jonah.

Twenty-eighth Sunday. The Kings of Judah.

(Tell Stories Fifty-seven, Fifty-eight, Fifty-nine and Sixty.)

1. What wicked woman made herself queen and ruled the land?
   Athaliah.
2. What little boy was crowned king after Athaliah?
   Joash.
3. What great king over many lands came against Jerusalem?
   Nebuchadnezzar.
4. What did Nebuchadnezzar do?
   He burned the city and the temple.
5. To what land did he carry away all the people of Judah?
   To the land of Babylonia.
6. By what name were the people of Judah called, after they were taken to Babylon?
   By the name Jews.
7. What prophet among them saw a vision?
   Ezekiel.
8. What prophet lived in the palace of King Nebuchadnezzar?
   Daniel.
9. What did Daniel and his Jewish friends in the palace refuse to eat?
   The meat and wine of the king.
10. What did God help Daniel to do for King Nebuchadnezzar?
    To tell him the meaning of his dreams.
11. What did three friends of Daniel refuse to do?
    To bow down before a golden image.
12. What was done to these men?
    They were thrown into a furnace of fire.
13. Whom did King Nebuchadnezzar see with those men in the fire?
    The Lord God.
14. What did God do for these men in the fire?
    He kept them alive.

Twenty-ninth Sunday. Daniel.

(Tell Stories Sixty-one, Sixty-two and Sixty-three.)

1. What came upon King Nebuchadnezzar?
   He lost his mind for seven years
2. What became of the Babylonian kingdom when Nebuchadnezzar died?
   It lost its power.
3. Who was the last king in Babylon?
   Belshazzar.
4. What did Belshazzar see one night in his palace?
   A hand writing on the wall.
5. Who read the writing to the king?
   Daniel.

6. What did the writing mean?

That his kingdom was ended.

7. How was the kingdom ended?

The city was taken and Belshazzar was killed.

8. What kingdom took the place of the Babylonian kingdom?

The kingdom of Persia.

9. What was done to Daniel after this?

He was thrown into a den of lions.

10. How was Daniel saved from the lions?

The Lord shut the lions' mouths.

Thirtieth Sunday. Queen Esther.

(Tell Story Sixty-four.)

1. In what city did the king of Persia live?

In the city of Shushan.

2. What beautiful Jewish girl lived in Shushan?

Esther.

3. Who cared for Esther and brought her up?

Her cousin Mordecai.

4. Who was the king of Persia at that time?

Ahasuerus.

5. What did king Ahasuerus do when he saw Esther?

He made her queen.

6. Who stood next to the king in power?

A man named Haman.

7. What law did Haman cause king Ahasuerus to make?

That all the Jews should be killed.

8. What did Queen Esther do when she heard that this law had been made?

She went to the king in his palace.

9. What did she ask the king to do?

To spare the lives of her people.

10. What became of Haman, the Jew's enemy?

He was put to death.

Review of Jewish People.

1. Who was the greatest king?

Jehoshaphat.

2. Who was the youngest when he became king?

Joash.

3. To what land were the people of Judah carried as captives?

To Babylonia.

4. What prophet saw the vision of the valley of dry bones?

Ezekiel.

5. What prophet lived in the palace of the king of Babylon?

Daniel.

6. Who was the great king of Babylon?

Nebuchadnezzar.

7. What king of Babylon saw the hand writing on the wall?

Belshazzar.

8. Who was kept alive when thrown into a den of lions?

Daniel.

9. How long were the Jews captives in Babylon?

Seventy years.

10. What queen saved the lives of her people?

Esther.

THE NEW TESTAMENT.

Thirty-first Sunday. The Angel and the Shepherds.

(Tell Stories One and Two.)

To the Teacher.

In beginning the lesson, state the subject of the story for the day and ask one or two questions about it, to get the children interested at the outset. Then tell the story explaining how God sent his Angel Gabriel to Zacharias, the old priest in the temple, to tell him that his wife Elizabeth should have a son, and that the name of the son should be John. Explain that John was to be sent into the world to prepare people for the coming of Christ. Then tell how the same Angel Gabriel was sent to the City of Nazareth to a young woman named Mary to tell her that she was to have a son who was to be called Jesus. Then teach the answers to the following questions, and explain to the pupils just where to find the answers to the questions on the first lesson, and have them answer the questions either singly or in chorus.

Let the teacher ask, "Who can tell the name of the husband of Mary, the young woman in Nazareth to whom God sent his angel?" And after receiving an answer ask "What place did Joseph and Mary go to and where was Mary's child born?" After the answers have been given tell Story Two and teach the children the answers to the questions. The subject should be reviewed in class until each child is able to answer the questions intelligently, and to be able to tell a connected story.

1. What angel was sent by God to Jerusalem?

   The angel Gabriel.

2. To whom was the angel Gabriel sent?

   To a priest named Zacharias.

3. What did the angel tell Zacharias?

   That his wife should have a son.

4. What was the name of the wife of Zacharias?

   Elizabeth.

5. What name was to be given to this son promised to Zacharias and Elizabeth?

   The name of John.

6. For what did the angel say that John, when he grew up, should make the people ready?

   For the coming of the Lord.

7. To what city was the angel Gabriel sent after this?

   To the city of Nazareth.

8. To whom did the angel speak in Nazareth?

To a young woman named Mary.

9. What did the angel tell Mary?

That she should have a son.

10. What name was to be given to her son?

The name Jesus.

11. Where did John, the son of Zacharias and Elizabeth, live while he was a boy?

In the desert.

12. Who was the husband of Mary, the young woman in Nazareth to whom the angel came?

A man named Joseph.

13. To what place did Joseph and Mary go?

To Bethlehem, near Jerusalem.

14. Where was the child of Mary born?

In a stable in Bethlehem.

15. What name was given to this child?

The name of Jesus.

16. What does the word Jesus mean?

It means "salvation."

17. Why was this name given to this child?

Because he is the Saviour of the world.

18. To what people were brought the first news that the Saviour had come?

To shepherds near Bethlehem.

19. What did the shepherds do as soon as they heard the news?

They went to Bethlehem and saw the little child and his mother.

20. Who saw the child when he was brought into the Temple, knew that he was the Saviour, and took him up in his arms?

Simeon.

21. What woman also saw the child and gave thanks to God?

Anna.

Thirty-second Sunday. The Wise Men and the Boy Jesus

(Tell Stories Three and Four.)

1. What men from a distant land came to see Jesus?

Wise men from the east.

2. What led them on their journey to the land where Jesus was born?

A star in the sky.

3. What question did the wise men ask?

"Where is he that is born King of the Jews?"

4. Of whom did they ask this question?

Of Herod the king.

5. To which place did Herod send them?

To Bethlehem.

6. What did they find in Bethlehem?

The little child and his mother.

7. What did they do when they saw the child?

They gave him rich gifts.

8. What did an angel tell Joseph to do after the wise men had gone away?

To take the child to Egypt.

9. Why must the child be taken to Egypt?

To save his life from King Herod.

10. How long did Joseph, and Mary, and the child Jesus stay in Egypt?

Until King Herod died.

11. Where did Joseph and Mary take the child Jesus from Egypt?

To Nazareth.

12. Where did Jesus live while he was a boy?

In Nazareth.

13. To what city was he taken when twelve years old?

To Jerusalem.

14. What place did the boy Jesus visit in Jerusalem?

The Temple.

15. What did Jesus do when Joseph and Mary left Jerusalem to go home to Nazareth?

He stayed in Jerusalem.

16. How long was it before Mary and Joseph found the boy Jesus?

Three days.

17. Where did they find him.

In the Temple.

18. What was Jesus doing in the Temple?

Talking with the teachers of the Bible.

19. What is said of Jesus as a boy?

He was wise, and good, and loved by all.

20. How long did Jesus live in Nazareth?

Until he was thirty years old.

21. At what trade did Jesus work when he became a man?

As a carpenter.

Thirty-third Sunday. John the Baptist.

(Tell Stories Five and Six.)

1. When Jesus was a young man in Nazareth who began to preach?

John the son of Zacharias.

2. Where did John preach?

In the desert near the river Jordan.

3. Who went to hear John preach?

All the people of the land.

4. What did John tell the people to do?

To turn from sin and serve God.

5. Who did John say was soon to come?

One greater than himself.

6. What did John do to those who were willing to serve God?

He baptized them in the river Jordan.

7. By what name was John called?

John the Baptist.

8. Who came to be baptized by John the Baptist?

Jesus of Nazareth.

9. What took place when Jesus was baptized?

The Spirit of God came upon him.

10. What voice was heard from heaven?

"This is my beloved Son."

11. What did this mean?

That Jesus was the Son of God.

12. To what place did Jesus go after he was baptized?

To a desert place.

13. What happened to Jesus at that place?

He was forty days without any food.

14. Who came to Jesus at that time?

Satan, the evil spirit.

15. What did Satan, the evil spirit try to persuade Jesus to do?

To live a selfish life.

16. What did Jesus say to the evil spirit?

"Leave me, Satan, thou evil spirit."

17. Where did Jesus go after being tempted in the desert?

To Beth-abara, the place of his baptism.

18. Who saw Jesus again at Beth-abara?

John the Baptist.

19. What did John the Baptist say when he saw Jesus?

"Behold the lamb of God."

20. What did some young men do, who had been following John the Baptist?

They followed Jesus.

21. What were these men who followed Jesus called?

His disciples.

Thirty-fourth Sunday. Jesus at the Wedding and at Jacob's Well.

(Tell Stories Seven and Eight.)

1. To what place did Jesus and his first disciples go from Beth-abara?

To Cana in Galilee.

2. What took place at Cana?

A wedding.

3. Who came to Jesus at the wedding feast?

His mother Mary.

4. What did she say to Jesus?

"They have no wine."

5. What did Jesus do?

He turned water into wine.

6. What do we call such work as this, which no one but God can do?

A miracle.

7. Where did Jesus and his disciples go from Cana?

To Jerusalem.

8. What did Jesus find in the temple at Jerusalem?

People buying and selling.

9. What did Jesus do to these people?
He drove them out of the temple.

10. Who came to talk with Jesus at night?
Nicodemus.

11. What did Jesus say to Nicodemus?
"Ye must be born anew."

12. What was done with John the Baptist while Jesus was teaching at Jerusalem?
He was put in prison.

13. Who put John the Baptist in prison?
Herod, the wicked king.

14. To what part of the land did Jesus go after this?
To Galilee.

15. Where was Galilee.
In the north of the land.

16. What part of the land did Jesus go through on his way to Galilee?
Through Samaria.

17. What were the people called who lived in that country?
Samaritans.

18. At what place in Samaria did Jesus rest on his journey?
At Jacob's Well.

19. With whom did Jesus talk at Jacob's Well?
With a Samaritan woman.

20. What did Jesus tell this woman that he could give her?
Living water.

21. How did Jesus say that all should worship God?
In spirit and in truth.

Thirty-fifth Sunday. Jesus at Nazareth and Capernaum.

(Tell Stories Nine and Ten.)

1. Where did Jesus go after his visit to Samaria?
To Cana where he had made the water wine.

2. Who came to see Jesus at Cana?
A man of high rank.

3. What did this man wish Jesus to do?
To cure his son, who was sick,

4. At what place was his son lying sick?
At Capernaum.

5. What did Jesus say to this man?
"Go home; your son will live."

6. What did the man find when he came to his home?
His son was getting well.

7. To what place did Jesus go soon after this miracle?
To Nazareth, where he had lived as a boy.

8. For what purpose did Jesus go to Nazareth?
To preach to the people.

9. How did the people of Jesus' town feel when they heard his words?
They were very angry.

10. What did they try to do?

To kill Jesus.

11. To what place did Jesus go from Nazareth?

To Capernaum by the sea.

12. From what did Jesus preach beside the sea?

From a boat.

13. After preaching, what did Jesus help his followers to do?

To catch many fishes.

14. What four fishermen became disciples of Jesus?

Peter and Andrew, James and John.

15. Whom did Jesus cure from a great fever?

The mother of Peter's wife.

Thirty-sixth Sunday. Many Mighty Works.

(Tell Stories Eleven and Twelve.)

1. Whom did Jesus heal by a tonch?

A leper.

2. How did they bring a sick man to Jesus?

Through the roof.

3. What did Jesus say as he made the sick man well?

"Your sins are forgiven."

4. Why had Jesus the right to forgive sins?

Because he was the son of God.

5. What place did Jesus visit in Jerusalem?

The pool of Bethesda.

6. Whom did Jesus find there, beside the pool?

A man who could not walk.

7. What did Jesus say to this man?

"Take up your bed and walk."

8. On what day did Jesus make this man well?

On the Sabbath day.

9. How did the Jews of Jerusalem feel toward Jesus, when he made the man well on the Sabbath day?

They were angry at Jesus.

10. What did Jesus say to them?

"My Father works and I work."

11. What other good work was done by Jesus on the Sabbath day?

He cured a withered hand.

Thirty-seventh Sunday. The Sermon on the Mount.

(Tell Stories Thirteen and Fourteen.)

1. What did Jesus do on a mountain?

He prayed all night.

2. Whom did he choose on the next day?

His twelve disciples or apostles.

3. What did Jesus preach to them and to the people?
The sermon on the mount.

4. Who sent to Jesus, asking him to cure his servant who was sick?
A Centurion.

5. What was a centurion?
A captain in the Roman army.

6. How did the centurion say that his servant could be cured without having Jesus come to his house?
By Jesus speaking a word where he was.

7. What did Jesus praise in this man?
His faith.

8. To what place did Jesus go at one time with his disciples?
To Nain.

What did Jesus meet at the gate of the city of Nain?
The funeral of a young man.

10. What did Jesus do to the young man who was dead?
He raised him to life.

11. What did a woman do to Jesus at a supper?
She washed his feet.

12. What did Jesus say to this woman?
"Your sins are forgiven."

Thirty-eighth Sunday. The Parables, the Storm and the Wild Man.

(Tell Stories Fifteen and Sixteen.)

1. How did Jesus teach the people by the Sea of Galilee?
In parables.

2. What is a parable?
A story showing some truth.

3. What was the first parable given by Jesus?
The parable of the Sower.

4. What was the next parable that Jesus gave?
The parable of the Wheat and the Tares.

5. After teaching some parables, where did Jesus and his disciples go?
Across the sea in a boat.

6. What came while they were sailing across the sea?
A great storm.

7. What did Jesus say to the winds and the waves?
"Peace, be still."

8. What came after Jesus had spoken these words?
A great calm.

9. Whom did Jesus meet on the shore at the other side of the sea?
A wild man.

10. What made this man wild?
The evil spirit in him.

11. What did Jesus do to this man?
He set him free from the evil spirit.

Thirty-ninth Sunday. The Little Girl Raised to Life, and the Feast Beside the Sea.

(Tell Stories Seventeen and Eighteen.)

1. After his visit to the other side of the sea, where did Jesus go with his disciples?
   To Capernaum again.
2. Who came to meet Jesus at the shore of the sea?
   A man named Jairus.
3. What did Jairus ask Jesus to do?
   To cure his sick daughter.
4. Who met Jesus on his way to the house of Jairus?
   A sick woman.
5. What did this woman do?
   She touched his robe.
6. What came to the woman after touching Jesus' robe?
   She was made well.
7. What happened while Jesus was going to the house of Jairus?
   His little girl died.
8. What did Jesus say when he stood beside the little girl who was dead?
   "Little girl, rise up!"
9. What then took place?
   The girl opened her eyes and sat up.
10. Where did Jesus go with his disciples, when he heard that John the Baptist was dead?
    To a quiet place by the Sea of Galilee.
11. Near what city was this place?
    Near Bethsaida.
12. What great work did Jesus do at this place?
    He gave food to a great company.
13. How many people did Jesus feed at that time?
    Five thousand people.
14. With what did Jesus feed the five thousand people?
    With five loaves and two fishes.
15. After feeding the five thousand, how did Jesus go to his disciples?
    By walking on the water.

Fortieth Sunday. The Four Thousand Fed, and the Transfiguration.

(Tell Stories Nineteen and Twenty.)

1. To what land did Jesus go with his disciples after feeding the five thousand.
   To the land of Tyre and Sidon.
2. Why did Jesus go to that country?
   To be alone with his disciples.
3. Who came to Jesus at that place?
   A woman praying for her daughter.
4. What did this woman ask Jesus to do for her daughter?
   To set her free from an evil spirit.

5. What did Jesus say to this woman when he cured her daughter?

"O woman, your faith is great."

6. To what country did Jesus and his disciples go from the land of Tyre and Sidon?

To Decapolis.

7. Where was the country of Decapolis?

East of the Sea of Galilee.

8. What did the people in that land say of Jesus as they saw his great works?

"He has done all things well."

9. To how many people in Decapolis did Jesus give food at one time?

To four thousand people.

10. With how many loaves did Jesus feed the four thousand people?

With seven loaves.

11. What question did Jesus ask his disciples?

"Who do you say that I am?"

12. Who answered Jesus' question for all the disciples?

Peter.

13. What did Peter say in answer to Jesus?

"You are Christ, the son of God."

14. What does the word "Christ" mean?

The Anointed One, the King.

15. On what mountain did Jesus go with three of his disciples?

On Mount Hermon.

16. What change came upon Jesus while he was praying on the mountain?

He shone as bright as the sun.

17. What two men of the past were seen talking with Jesus?

Moses and Elijah.

18. What did a voice from a cloud say?

"This is my beloved Son."

19. What did Jesus and the three disciples find when they came down the mountain?

A child with an evil spirit.

20. What did Jesus do to the child?

He set him free from the evil spirit.

Forty-first Sunday. The Little Child and the Good Shepherd.

(Tell Stories Twenty-one and Twenty-two.)

1. Whom did Jesus take in his arms and hold up before his disciples?

A little child.

2. What did Jesus say to his disciples at that time?

"Be like little children."

3. How did Jesus say we should treat those who have been unkind to us?

We should forgive them many times.

4. What parable or story did Jesus tell while he was in Jerusalem?

"The Good Shepherd."

5. How did Jesus say the true shepherd goes into the sheepfold?

By the door.

6. What did Jesus say of himself?

"I am the door."

7. What else did Jesus say of himself?

"I am the good shepherd."

8. What did Jesus say the good shepherd does for his sheep?

He gives his life for them.

9. To what part of the country did Jesus go from Jerusalem?

To Perea.

10. Where was Perea?

East of the river Jordan.

11. What parable or story did Jesus tell a man in Perea?

"The Good Samaritan."

12. What did the good Samaritan do?

He helped a man who was in need.

13. What did Jesus say to the man to whom he told the story?

"Go and do likewise."

Forty-second Sunday. Lazarus Raised to Life.

(Tell Stories Twenty-three and Twenty-four.)

1. Who sent for Jesus very suddenly, asking him to come to them?

Martha and Mary.

2. To what place did they ask Jesus to come?

To Bethany, near Jerusalem.

3. Why did Martha and Mary send for Jesus to come to Bethany?

Because their brother was very sick.

4. What was the name of their brother?

Lazarus.

5. What took place before Jesus went to Bethany?

Lazarus died.

6. How long had Lazarus been buried when Jesus came to Bethany?

Four days.

7. What is told of Jesus, as he stood before the tomb of Lazarus?

"Jesus wept."

8. What did Jesus say at the tomb of Lazarus?

"Lazarus, come forth!"

9. What took place when Jesus had spoken these words?

Lazarus came out of the tomb living.

10. What did many of the people do when they saw this mighty work of Jesus?

Many believed on Jesus.

11. What did the rulers of the Jews resolve to do?

To kill Jesus.

12. To what country did Jesus go, soon after he brought Lazurus to life?

To Perea east of the river Jordan.

13. What did Jesus do in Perea?

He went through the land teaching.

14. What was one of the parables or stories that Jesus told in Perea?

The Lost Sheep.

15. What did the shepherd do for the sheep that was lost?

He went after it and found it.

16. Who seeks after us when we are lost from God?

Jesus the good shepherd.

17. Of whom did Jesus tell in another parable or story?

Of a young man who went away from home.

18. What happened to this young man?

He became very poor.

19. What did the young man say when he was in need?

"I will arise, and will go to my father."

20. What did the father do when his son came home?

He made him a great feast.

21. Who is the one that forgives our sins and gives us blessings?

Our Heavenly Father.

Forty-third Sunday. Jesus at Jericho and Bethany.

(Tell Stories Twenty-five and Twenty-six.)

1. What city did Jesus visit, as he was leaving the land of Perea?

Jericho.

2. Whom did Jesus meet at the gate of Jericho?

A blind man.

3. What was this blind man's name?

Bartimeus.

4. What did Bartimeus cry out as Jesus came near?

"Have mercy on me."

5. What did Jesus do to blind Bartimeus?

He gave to him sight.

6. With what rich man did Jesus stay while he was in Jericho?

With Zaccheus.

7. What did the people think that Zaccheus was?

A sinner.

8. For what purpose did Jesus say that he came?

To seek and to save the lost.

9. What parable did Jesus give at that time?

The parable of the Pounds.

10. What does the parable of the Pounds show us that we should do?

That we should work for Christ.

11. To what place did Jesus go from Jericho?

To Bethany, near Jerusalem.

12. What was made for Jesus in Bethany?

A supper.

13. Who came to Jesus at this supper?

Mary, the sister of Lazarus.

14. What did Mary do to Jesus?

She poured costly perfume on him.

15. What did Jesus say of Mary?

"She has done a good work."

16. Which of Jesus' disciples agreed to sell him to his enemies?

Judas.

17. What did the enemies of Jesus promise to give Judas, if he would give Jesus to them?

Thirty pieces of silver.

18. Over what mountain did Jesus ride, from Bethany to Jerusalem?

The Mount of Olives.

19. Who went with Jesus as he rode over the mount of Olives?

A great company of people.

20. What did the people carry and wave around Jesus?

Branches of palm trees.

21. What did they call out together?

Praises to Jesus as king.

Forty-fourth Sunday. Jesus at the Temple, and on the Mount of Olives.

(Tell Stories Twenty-seven and Twenty-eight.)

1. Where did Jesus go on the morning after he rode over the Mount of Olives?

To the temple in Jerusalem.

2. What did he do in the temple?

He drove out the people who were buying and selling.

3. What did Jesus say of the temple?

"My house shall be called a house of prayer."

4. Who came to hear Jesus as he was teaching in the temple?

The common people.

5. Where did Jesus stay at night, during those days while he was teaching in the temple?

At Bethany.

6. What parable did Jesus give on the last day of his teaching in the temple?

"The Wedding Feast."

7. Who were invited to the wedding feast?

Everybody, both rich and poor.

8. Who came to the feast?

A man without a wedding garment.

9. What was done with the man who had no wedding garment?

He was sent away from the feast.

10. Whose gift in the temple did Jesus praise?

The gift of a poor woman.

11. To what place did Jesus go with his disciples from the temple?

To the Mount of Olives.

12. Of what did Jesus tell his disciples on the mount?

Of things to come.

13. What parable did he give to them at that time?

"The Ten Young Women."

14. To what were these young women going?

To a wedding at night.

15. What did Jesus say of these women?

Five were wise and five were foolish.

16. Wherein were the five young women foolish?

In not taking oil for their lamps.

17. Of what time to come did Jesus tell his disciples?

Of the time when Jesus shall sit as king.

18. Who shall then stand before Jesus?

All the people of the world.

19. What shall Jesus say in that day to those on his right hand, who have done his will?

"Come, ye that are blessed of my Father."

20. What shall he say to those on his left hand?

"Go away from me, ye wicked."

Forty-fifth Sunday. The Last Supper and the Trial of Jesus.

(Tell Stories Twenty-nine, Thirty and Thirty-one.)

1. What meal did Jesus take with his disciples one night?

The last supper.

2. What did Jesus say at the supper as he gave his disciples the bread?

"This is my body."

3. What did he say as he gave them the cup of wine?

"This is my blood."

4. What did Jesus do after the supper?

He washed the disciples' feet.

5. Where did he go with the disciples on that night?

To a garden.

6. What did Jesus do in the garden?

He prayed to God.

7. Who came to the garden to find Jesus?

Judas and the enemies of Jesus.

8. What did these enemies do?

They bound Jesus and took him away.

9. To what place did they take Jesus?

To the high priest's house.

10. What did the disciples do at that time?

They left Jesus alone.

11. Before whom was Jesus brought for trial?

Before the high priest Caiaphas.

12. What did the high priest ask Jesus?

"Are you the Christ, the Son of God."

13. How did Jesus answer the high priest?

"I am."

14. What was agreed by the rulers of the Jews?

That Jesus should be put to death.

15. Before whom did they bring Jesus for another trial?

Before Pilate the governor.

16. What did Pilate say to the Jews after he had talked with Jesus?

"I find no evil in this man."

17. To whom did Pilate send Jesus, to be tried again?

To Herod the King of Galilee.

18. What did Herod do with Jesus?

He sent him back to Pilate.

19. What did the crowd of people cry out about Jesus?

"Let him be crucified."

20. What did Pilate at last order?

That Jesus should be put to death.

Forty-sixth Sunday. The Crucifixion and Resurrection.

(Tell Stories Thirty-two and Thirty-three.)

1. To what place was Jesus led to be put to death?

To Calvary.

2. What did they try to make Jesus carry?

His cross.

3. What was done with Jesus at Calvary?

He was fastened to the cross.

4. What writing was put upon the cross above the head of Jesus?

"This is Jesus, the King of the Jews."

5. How long did Jesus live on the cross?

Six hours.

6. How many times did he speak from the cross?

Seven times.

7. What were the last words of Jesus before he died?

"Father, into thy hands I give my spirit."

8. Who took down the body of Jesus from the cross?

Joseph of Arimathea.

9. Where was the body of Jesus buried?

In Joseph's own tomb.

10. How long was the body of Jesus in the tomb?

From Friday evening until Sunday morning.

11. What took place two days after Jesus died on the cross?

He became alive and came out of his tomb.

12. Who brought the news that Jesus had risen from the dead?

Angels at his tomb.

13. Who first saw Jesus after he rose from the dead?

Mary Magdalene.

14. Who saw the risen Jesus soon after Mary had seen him?

Some other women.

15. Who met the risen Jesus and walked with him on that morning?

Two of his followers.

16. To whom did Jesus show himself next on that day?

To Peter.

17. How many of the disciples met that afternoon in Jerusalem?

Ten.

18. Who came suddenly among them, talked with them, and ate before them?

The risen Jesus.

19. What did Jesus say when he came among the disciples?

"Peace be unto you."

20. What is the day of the year called on which Jesus rose from the dead?

Easter Sunday.

Forty-seventh Sunday. Jesus on the Shore and on the Mountain.

(Tell Story Thirty-four.)

1. After the first Easter day, when did the risen Jesus show himself again to his disciples?

On Sunday, a week later.

2. Which of the disciples saw Jesus then for the first time?

Thomas.

3. Where did the disciples of Jesus go to meet him?

To Galilee.

4. Where was the risen Christ first seen in Galilee?

At the shore of the Sea of Galilee.

5. What did Jesus say to Peter at that time?

"Feed my lambs."

6. Where was the risen Jesus seen again by many of his followers?

On a mountain in Galilee.

7. How many saw Jesus at that time?

More than five hundred.

8. What did Jesus tell his disciples to do?

To preach his gospel to all the world.

9. Where was Jesus seen by his disciples for the last time?

On the Mount of Olives.

10. What did the risen Jesus do on the Mount of Olives?

He went up to heaven.

11. What promise was then given to the disciples?

That Jesus will come again.

Review of People in the Gospel Story.

1. What great prophet was born a few months before Jesus?

John the Baptist.

2. Who was the father of John the Baptist?

Zacharias.

3. Who was the mother of John the Baptist?
Elizabeth.

4. Who brought the news that Christ would soon come?
The angel Gabriel.

5. Who was the mother of Jesus?
Mary.

6. Who heard the first news that Jesus Christ was born?
Shepherds.

7. Who came from a far country and brought gifts to the child Jesus?
Wise men.

8. Who took up the child Jesus in the temple and gave thanks to God?
Simeon.

9. Who baptized Jesus?
John the Baptist.

10. Who tried to tempt Jesus to do wrong?
Satan, the evil spirit.

11. Who talked with Jesus at night in Jerusalem?
Nicodemus.

12. Who met Jesus by a well?
The Samaritan woman.

13. With what two sisters did Jesus stay near Jerusalem?
With Martha and Mary.

14. What brother of these two sisters did Jesus raise to life?
Lazarus.

15. To what blind man did Jesus give sight at Jericho?
To Bartimeus.

16. What rich man at Jericho took Jesus to his house?
Zaccheus.

17. Who poured costly perfume on the head of Jesus at a supper?
Mary, the sister of Lazarus.

18. What disciple of Christ sold him to his enemies for money?
Judas.

19. What ruler ordered that Jesus should be put to death on the cross?
Pilate.

20. Who first saw Jesus after he rose from the dead?
Mary Magdalene.

Review of Places in the Gospel Story.

1. Where was Jesus born?
At Bethlehem.

2. To what land was he taken, that his life might be saved from King Herod?
To Egypt.

3. Where did Jesus live as a boy?
In Nazareth.

4. In what place was he found when twelve years old?
In the temple.

5. In what river was he baptized?
In the river Jordan.

6. Where was he tempted by Satan?
In the wilderness.

7. Where was his first miracle?
At Cana in Galilee.

8. In what land did Jesus preach during the first year of his teaching?

In Judea.

9. Where did Jesus talk with a woman by a well?

In Samaria.

10. Where did Jesus preach during the second year of his teaching?

In Galilee.

11. Where did he live while he preached in Galilee?

At Capernaum.

12. On what sea did he still the storm?

The Sea of Galilee.

13. At what pool in Jerusalem did he heal a man who could not walk?

The Pool of Bethesda.

14. To what other pool at Jerusalem did he send a blind man to wash?

To the Pool of Siloam.

15. At what place in Galilee did he raise to life a widow's son?

At Nain.

16. Where did he feed five thousand people?

Bethsaida.

17. On what mountain did he show his glory?

On Mount Hermon.

18. At what place did he raise Lazarus to life?

At Bethany.

19. At what place did Jesus die on the cross?

At Calvary.

20. From what mountain did Jesus go up to heaven?

From the Mount of Olives.

Forty-eighth Sunday. Stephen, Philip and Saul.

(Tell Stories Thirty-five, Thirty-six and Thirty-seven.)

1. What good man preached in Jerusalem?

Stephen.

2. What is told of Stephen?

His face shone like an angel's.

3. What did the Jews do to Stephen?

They stoned him to death.

4. What young man helped in the stoning of Stephen?

A young man named Saul.

5. What did Saul do to the followers of Christ?

He beat them and put them in prison.

6. What worker for Christ was driven out of Jerusalem by Saul?

Philip.

7. To what place did Philip go preaching the gospel?

To Samaria.

8. Where did an angel send Philip from Samaria?

To the desert.

9. Whom did Philip meet in the desert?

A man riding in a chariot.

10. What did Philip do when he met this man?

He preached Christ to him.

11. To what place did Saul go, that he might break up the church there?

To Damascus.

12. What took place when Saul was near Damascus?

A light shone from heaven.

13. Who spoke to Saul from out of the light?

The Lord Jesus Christ.

14. What did the bright light do to Saul?

It made him blind.

15. Who brought sight to Saul in Damascus?

A follower of Christ named Ananias.

16. What else did Ananias do to Saul?

He taught him how to be saved.

17. What did Saul do at once when he became a believer in Christ?

He began preaching Christ.

18. What did the Jews of Damascus try to do when they found that Saul was preaching Christ?

They tried to kill him.

19. How did Saul get away from the city of Damascus?

In a basket.

20. Where did Saul go from Damascus?

To Jerusalem.

21. Where did he afterward go?

To his home in Tarsus.

Forty-ninth Sunday. Peter and Paul.

(Tell Stories Thirty-eight, Thirty-nine and Forty.)

1. To what place did the Apostle Peter go?

To Joppa, by the Great Sea.

2. What did Peter do by a prayer at Joppa?

He raised a woman to life.

3. Who was this woman whom Peter raised to life?

A good woman named Dorcas.

4. What did God teach Peter in a dream at Joppa?

That people of every land and nation might be saved.

5. What did the Jews call the people of every nation except themselves?

Gentiles.

6. To what Gentile did God send Peter to preach the gospel?

To Cornelius a Roman officer.

7. What did Peter and the church at Jerusalem learn from this?

To preach Christ to the Gentiles.

8. What was done to Peter after this at Jerusalem?

He was put in prison.

9. What did the king intend to do with Peter on the next day?

To put him to death.

10. What happened to Peter on that night?

He was set free by an angel.

11. Who went with Paul on his second missionary journey?

Silas and Timothy.

12. What great land did they visit on this journey?

Europe.

13. In what city of Europe did they begin preaching the gospel?

In Philippi.

14. What was done to Paul and Silas at Philippi?

They were beaten and put in prison.

15. How were they set free from the prison at Philippi?

By an earthquake.

16. What did the jailor of the prison at Philippi ask Paul and Silas, when the earthquake came?

"What must I do to be saved?"

17. What did Paul and Silas say to the jailor?

"Believe on the Lord Jesus Christ."

18. In what city after Philippi did they preach the gospel?

In Thessalonica.

19. In what city did Paul preach a sermon on a hill?

In Athens, on Mars' Hill.

Fiftieth Sunday. The Apostle Paul.

(Tell Stories Forty-one and Forty-two.)

1. To what places in Europe where Paul had preached before, did he go after leaving Ephesus?

To Philippi and Corinth.

2. Where did Paul make a young man well, after he had fallen out of a window?

At Troas.

3. At what place did Paul send for the leaders of the church at Ephesus?

At Miletus.

4. What did Paul speak to these leaders of the church?

His farewell words.

5. What words of Jesus did Paul tell them to remember?

"It is more blessed to give than to receive."

6. Where did Paul end his third missionary journey?

At Jerusalem.

7. What happened to Paul while he was worshiping God in the temple at Jersualem?

He was taken by his enemies.

8. What did these enemies of Paul try to do?

To kill him.

9. Who took Paul out of the hands of his enemies?

Roman soldiers.

10. Where was Paul taken to be kept from his enemies?

Into the castle.

Fifty-first Sunday. Paul a Prisoner.

(Tell Stories Forty-three and Forty-four.)

1. What did the Lord Jesus say to Paul at night while he was in the castle?

"Be of good cheer, Paul."

2. To what place was Paul sent to be safe from the Jews?

To Caesarea.

3. Before what ruler was Paul brought to be tried?

Before Felix the governor.

4. How long was Paul kept in prison at Caesarea?

Two years.

5. Before what other governor was Paul brought after two years?

Before Festus.

6. What king listened to Paul as he told how Christ had saved him?

King Agrippa.

Fifty-second Sunday. Paul in the Storm and at Rome.

(Tell Stories Forty-five and Forty-six.)

1. To what place was Paul while a prisoner sent for another trial?

To Rome.

2. How did Paul and many other prisoners leave Caesarea to go to Rome?

On board a ship.

3. What did Paul tell those on the ship that they would meet in the voyage?

Great trouble and danger.

4. How did the trouble and danger come to those that were in the ship?

From a great storm.

5. How long did the storm last?

Two weeks.

6. What did an angel say to Paul in the night while the storm was raging?

That all on the ship would be saved.

7. What did Paul say to those on the ship?

"Be of good cheer."

8. How were the lives of the people saved from the storm?

They were thrown upon an island.

9. What was the name of this island?
Melita.

10. What happened to Paul on the shore at the island of Melita?
He was bitten by a poisonous snake.

11. What did Paul do when the snake bit him?
He shook it off and was not harmed.

12. What did the people of the island think when they saw no harm come to Paul?
They thought that he was a god.

13. Who treated Paul and his friends kindly at Melita?
Publius, the ruler of the island.

14. What did Paul do for the ruler Publius?
He made his sick father well.

15. To what land did they sail from the island of Melita?
To the land of Italy.

16. At what great city did Paul's long journey end?
At Rome.

17. How long was Paul a prisoner at Rome?
Two years.

18. What did he do while a prisoner?
He preached the gospel.

19. What did Paul write at the end of his life?
"I have fought a good fight."

Review on the Early Church.

1. Who was the leader of the church in its early days?
The Apostle Peter.

2. What good man was stoned to death?
Stephen.

3. What young man helped in the stoning of Stephen?
Saul.

4. Who preached in Samaria after Stephen was killed?
Philip.

5. Where did Saul become a believer in Christ?
At Damascus.

6. What good woman was raised to life through the prayer of Peter?
Dorcas.

7. To what Gentile or foreigner was Peter sent to preach the gospel?
To Cornelius.

8. What church sent out the first missionaries to preach the gospel?
The church at Antioch.

9. Who were the two missionaries sent out?
Barnabas and Saul.

10. What island did Barnabas and Saul first visit in preaching the gospel?
Cyprus.

11. By what name was Saul known after this?
Paul.

12. In what city was the gospel first preached in Europe?

In Philippi.

13. Where was Paul made a prisoner?

In Jerusalem.

14. On what island was Paul shipwrecked?

Melita.

15. To what city was Paul taken as a prisoner after being shipwrecked?

To Rome.